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DURBAN, FROM THE BOTANICAL GARDENS.

# THE MISSIONARY HERALD.

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NATAL, IN SOUTH AFRICA.

BY REV. J. TYLER.

SAILING around the Cape of Good Hope, with our ship's prow turned north-east, we come to the beautiful colony of Natal, about 800 miles from Cape Town. Its original discoverer was Vasco de Gama, a Portuguese navigator; who came in sight of it on Christmas Day, in 1497, and named it, in honor of the day of its discovery, *Terre di Natalis* — the Land of the Nativity. No attempt to colonize it was made till 1823. It is about twice the size of the State of Massachusetts, and has an European population of nearly 17,000. For natural beauty, healthy climate, and fertile soil, it surpasses all other African colonies. No one can doubt that it has an important part to perform in the great work of evangelizing Africa.

The first object saluting us as we approach the shore is a friendly light-house on a high promontory, then the singular-looking coast, lined with dense, twisted trees, interspersed with tall euphorbia, prickly-pear, and wild palm. The harbor we pronounce excellent, after we find ourselves safely over the sand-bar which almost blocks up its entrance. As we step on land, we are gratified to find two miles of railway leading to Durban, the sea-port town, inhabited chiefly by Englishmen, who are apparently happy and satisfied with their adopted country. On looking about, sanctuaries belonging to different denominations meet our eyes, and it is especially pleasant for the missionary, on his first Sabbath in Africa, to see them filled with devout worshipers, and to meet with warm and sympathizing Christians from other lands, before entering on his work of teaching the Zulus, who occupy the uncivilized parts of the colony. Substantial buildings of brick and stone, such as the post-office, bank, mercantile and other establishments, ornament the town.

The botanical garden, conspicuous on an elevation in the suburbs, containing fine specimens of foreign as well as African productions, is a delightful place of resort. Two well conducted newspapers, a public library, young men's improvement clubs, Bible, tract, and temperance societies, are signs of progress in the right direction. The market is well stocked with fish, beef, mutton, &c. &c.



fowls, and garden vegetables. Oranges, limes, lemons, peaches, bananas, pine-apples, wild gooseberries, and the "itungulu," a species of Natal plum, are so cheap and abundant as to excite the surprise of strangers.

Leaving this little town and riding into the country, we are enchanted with the scenery, and exclaim, "How magnificent those table-lands, undulating hills, and bush-clad valleys!" We quite agree with the record of the old Portuguese mariners, — "It is a land most goodly and pleasant to behold." Whether we make our journey in the summer months, from September to April, during which we are charmed by the luxuriant verdure and countless flowers, — the heat allayed by a grateful sea-breeze, — or in winter, from May to August, when the atmosphere is clear and invigorating, reminding us of our most delightful autumn days in New England, we are compelled to acknowledge that it is highly pleasant and satisfactory.

When obstacles arising from the sand-bar at the entrance of the harbor are removed by a strong and massive breakwater, which is contemplated, allowing vessels of heavy tonnage to enter safely, and railways are constructed for transporting the coal of the upper districts to the port, together with ivory, wool, cotton, hides, sugar, coffee, and other exports, we may predict for Natal great commercial prosperity. Its proximity to the diamond fields and gold regions of South Africa, with facilities for transportation thither, point it out as a desirable place from which fortune seekers may start. Should it become a coaling station for British steamers bound to China and Australia, as is predicted, it is sure to rise in importance.

This is a picture of Natal as we find it in 1872. How different it was, save in its natural scenery and salubrious climate, when our three pioneer missionary brethren, Grout, Adams, and Champion, first saw it in 1835! Durban was then but a plain of sand, with scarcely a vestige of civilization visible, where wild beasts and wild men roamed at their pleasure. These men did not go to that distant part of the globe as explorers, or searchers for wealth, but to elevate degraded savages. Though interrupted by wars, they adhered to their work with a devotion truly sublime. The results of their self-sacrifice, as recorded in the *Missionary Herald* from year to year, show that the hand of the Lord has been upon them for good. Deep and broad are the foundations of religious institutions which they have laid. Advancement in civilization, flourishing schools, a Zulu pastorate lately instituted, and a Home Missionary Society sustained by native Christians, are bright omens of hope for the future.

At present there is but one missionary in the field who has witnessed these great changes from the beginning. How pleasing and grateful the contrast must appear to him! Were he to put on paper one half of the interesting events which have come under his observation, how thrilling the story would be! Gordon Cummings' lively tales of African experience would not exceed such a recital as the venerable Lindley could make.

In conclusion, may we not prophesy, that as the Lord has thus far remarkably preserved the lives of his servants in Natal, so he will permit them, starting from this radiating point, to advance into the interior, enlightening tribe after tribe, till, ere long, they join hands with their brethren from the northern, eastern, and western coasts, in some appointed central place of meeting and

jubilee, and offer thanks, because Ethiopia has stretched out her hands unto God? Who would not rejoice, and bless our Heavenly Father, for being allowed an humble part in effecting so desirable a consummation?

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## "WANTED—A RELIGION FOR THE HINDOOS."

BY REV. N. G. CLARK.

AN article with this title was copied from "*Fraser's Magazine*" into "*Littell's Living Age*," and with a trifling abridgment into the "*Boston Daily Advertiser*" of February 17. The following reply was originally contributed to the *Advertiser*, from which it was copied into *Littell*. It is here reprinted with the addition of a few sentences.

The article in question, under the disguise of a colloquy between a learned Brahmin and a young and inexperienced missionary, makes a pretty vigorous onslaught upon the entire missionary enterprise. The Brahmin belongs to the school of the Brahmo Somaj, and speaks very complacently of the pure Theism and of the pure and holy religious belief to be found in the ancient books of India, though mingled with claff and rubbish; and after having shown up the mistakes of missionaries, and given some good advice to missionary societies in general, suggests the proper course to be pursued in India,—to hold up to the people the pure Theism of their ancestors, in the expectation that they will in due time be led to Christianity from the inability of this Theism to meet their spiritual wants.

This would be indeed a very happy conclusion if the premises were only sound, and if there were garnered up in the old books of the Hindoos such a store of "truths and sentiments as exalted as any that are to be found in any religion in the world." The frequent repetition of this statement may secure it credence without helping its truthfulness. It would add much to the force of the supposed Brahmin's reasoning, if the actual results of the teachings of the sacred books of the Hindoos upon the moral and social character of the people had given better proof of their value.

My object now is not to follow the Brahmin through all the steps of his argument, but, in a few instances only, to call attention to the false impressions given by the ingenious suppression of the truth. We are informed that everything connected with missions "is a blunder," that in many instances we "have selected the wrong races to commence with," and "pitched upon the worst possible places" for carrying on operations. From all that appears in this article, the missionary enterprise might be supposed to have been at every point a wretched failure. It would certainly be strange, and little short of the miraculous, if, in the conduct of so varied and extended a work, no mistakes had been made; if, in going to new countries and races, the best locations had always been chosen and the fittest methods adopted at the first. The man or the society that learns nothing by experience in the course of fifty or seventy-five years, may well be set down with the Bourbons. It is hardly becoming in us to reply to the Brahmin's charge of incompetence; but it may not be amiss to say, that those in immediate charge of the foreign missionary enterprises of the church

are ready, and only too glad to submit the results of their labors to the candid consideration of all interested in the progress of the Redeemer's kingdom.

1. As to the races chosen. The impression given is, that the strong races of India and China have been neglected for the weak tribes of the South Seas, etc. Carey, who was among the first to awaken the church to the work of modern missions, went to India; the first foreign missionaries from this country were sent out to India. As early as 1820, out of 455 foreign missionaries, 152 were to be found in India; and to-day, 551 out of the 2,165, are reported in India! The following statistics, taken from Dr. Butler's "Land of the Veda," just published, will show what is being done by the Christian Church in that country: Missionary societies in Europe and America engaged there, 26; languages employed, 23; stations and out-stations, *i. e.* cities and villages where the gospel is regularly preached by missionaries or native preachers, 2,835; native pastors, 406; other native preachers, 2,784; school teachers, 3,422; native churches, 772; church-members, 70,857; members of the Christian community, 273,478; scholars in Christian schools, 137,326; contributions of the native Christians, last year, \$43,101; of English residents, having the *amplest opportunity* of judging of the character of the work done, \$151,787. In view of these facts, we respectfully submit whether it may not be possible that Christianity is in a fair way to become the religion of the Hindoos, and whether it is true that India has been neglected. But for the long continued opposition to missionary efforts on the part of the East India Government, and the English patronage and moral support of idolatry, with the idea that the people might thus be conciliated to English rule, — an idea which it took the Sepoy Rebellion to refute finally and effectually, — the missionary work would have made vastly greater progress. Yet, apart from converts, a mighty change has been wrought in the knowledge and convictions of the people. The Brahmo Somaj Society is itself the result of the enlightenment in progress. "Everywhere do the Hindoos confess that an idol is nothing, and that bathing in the Ganges cannot really wash away sin." So wrote Dr. Mullens, after ten years' residence and large observation in India.

Lord Napier, the Governor of the Madras Presidency, after a personal inspection of the various mission fields, in an address delivered at Tanjore on the 26th of October last, used the following language: "Memory will offer no more attractive pictures than those which will reproduce the features of missionary life. . . . I have been present at his ministrations; I have witnessed his teachings; I have seen the beauty of his life." After naming seven different societies, he adds: "All have given me the same welcome. . . . I have seen them engaged in drawing human souls to the same God and the same Saviour, in teaching the same learning, in healing the same disease with the same science, in making men happier and better subjects of the same sovereign. . . . The benefits of the missionary enterprise are felt in three directions; in converting, teaching, and civilizing the Indian people. The progress of Christianity is slow, but it is undeniable. Every year sees the area and the number slightly increase. . . . Missionary agency, in my judgment, is the only agency that can at present bring the benefits of teaching home to the humblest orders of the population. . . . Nothing has struck me more than the intelligent confidence which reigns between the missionary and the Zemindar, between the Englishman and the Hin-



doo, between the teacher and the taught." "In conclusion, I must express my deep sense of the importance of missions as a general civilizing agency in the south of India. Imagine all these establishments suddenly removed! How great would be the vacancy! Would not the Government lose valuable auxiliaries? Would not the poor lose wise and powerful friends? The weakness of European agency in this country is a frequent matter of wonder and complaint. But how much weaker would this element of good appear if the mission was obliterated from the scene! It is not easy to overrate the value, in this vast empire, of a class of Englishmen of pious lives and disinterested labors, living and moving in the most forsaken places, walking between the government and the people, with devotion to both, the friends of right, the adversaries of wrong, impartial spectators of good and evil."<sup>1</sup> We need not stop to discuss the question of caste. That was settled long ago. The experiment was tried by the early missionaries and needs no repetition.

One word as to China. It was not our fault that we did not begin in that country sooner, as Morrison, Bridgman, and others, bear witness. That we are improving our opportunities there and elsewhere is shown by nearly two hundred missionaries pressing their way into China through every open port, and vigorously knocking at the closed gates of Japan.

And the other races, — the Arabs, for example, on whom has been spent so much labor of the ablest men, — are they a weak race? (Shades of Almansor and Haroun Alraschid!) — And the Armenians? And the Turks? And the Bulgarians?

The Brahmin cites some of the early and unsuccessful efforts to establish missions in West Africa, but he ignores the brilliant successes of later years, the self-supporting churches of Sierra Leone, with a well-trained native ministry and twenty thousand communicants; and he has never heard of the two thousand miles of coast wrested from the slave traffic, and the substitution of the church and school-house for the slave-pen!

Some ill-advised efforts in South Africa are referred to, but no allusion is made to the splendid triumphs of the gospel among the Namaquas, the Bechuanas, the Bassutos, and the Zulu-Caffres, and the tens of thousands brought under the influence of Christian civilization.

The Brahmin has heard of the Greenland of twenty years ago, but not of the Greenland of to day, when half the population is regarded as Christian. He cites the embarrassments and the disappointments that have attended the missionary enterprise at particular points, but fails to recognize the grand results of the work as a whole. He spends a good deal of time in criticising missionary operations in the South Seas. As missionary testimony might be deemed one-sided, we would beg to refer him to Darwin, Admiral Fitzroy, of the English navy, and Admiral Wilkes, of our own. I will quote two short passages from Darwin:<sup>2</sup>—

"Before we laid ourselves down to sleep, the elder Tahitian fell on his knees, and with closed eyes repeated a long prayer in his native tongue. He prayed as a Christian should do, with fitting reverence, and without the fear of ridicule or any ostentation of piety. At our meals, neither of the men would taste food

<sup>1</sup> *Mission Field*, February, 1872, pp. 44-46.

<sup>2</sup> *Voyage of a Naturalist*, Vol. II. pp. 188, 192. American edition.

without saying beforehand a short grace. Those travelers who think that a Tahitian prays only when the eyes of the missionary are fixed on him, should have slept with us that night on the mountain side.

"On the whole, it appears to me that the morality and religion of the inhabitants are highly creditable. There are many who attack, even more acrimoniously than Kotzebue, both the missionaries, their system, and the effects produced by it. Such reasoners never compare the present state with that of the island only twenty years ago, nor even with that of Europe at the present day; but they compare it with the high standard of gospel perfection. They expect the missionaries to effect that which the Apostles themselves failed to do. Inasmuch as the condition of the people falls short of this high standard, blame is attached to the missionary, instead of credit for that which he has effected. They forget, or will not remember, that human sacrifices, and the power of an idolatrous priesthood, a system of profligacy unparalleled in any other part of the world, infanticide—a consequence of that system, bloody wars—where the conquerors spared neither women nor children,—that all these have been abolished, and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is base ingratitude, for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended so far."

"Sixty years ago," says the report of the London Missionary Society for 1866, "there was not a solitary native Christian in Polynesia; now, it would be difficult to find a professed idolater in the islands of Eastern or Central Polynesia, where Christian missionaries have been established. . . . On the return of the Sabbath, a very large proportion of the population attend the worship of God, and in some instances more than half the adult population are recognized members of Christian churches. They educate their children, endeavoring to train them for usefulness in after life."

But enough. We need not multiply illustrations. We pass the story of the Sandwich Islands, the ninety thousand Fejeeans gathered regularly for worship on the Sabbath, and the marvelous work now in progress in Madagascar—the Christian community of a few hundreds in 1860, enlarged to more than two hundred thousand in 1872.

The Indian tribes of this country have shared in the Christian sympathies of the friends of missions. The labors of Eliot and the Mayhews, and the thirty villages of praying Indians in the neighborhood of Boston and in the Old Plymouth Colony, are precious memories in New England. The American Board alone has spent more than a million of dollars, and hundreds of noble men and women have devoted their lives to efforts in behalf of the Indian race; schools have been established, and thousands of communicants have been gathered into churches, the arts and usages of civilized life have been introduced. If the results have not been permanent, nor all that one could wish, it has not been the fault of the missionary enterprise, but of other influences which we need not detail here. At least a Christian obligation to a perishing race has in part been fulfilled.

It is not true that the stronger races have been neglected for the weaker, nor is it proper to regard the efforts in behalf of the weaker as a failure. It should

not be overlooked, that when labor was begun among the so-called weaker races, the stronger were comparatively inaccessible. As the way has been opened to reach stronger races, a constantly increasing amount of labor has been devoted to them, till now fully nine tenths of all missionary effort and expenditure are thus directed. But, aside from this fact, we are by no means clear of the existence of any Divine authority for neglecting any race, however weak, and destined to perish before the stronger and more highly civilized. Our duty to them certainly is not lessened when to all the corruption of heathenism is superadded the demoralizing influence of an unchristian civilization. And aside from the value of the spiritual results to the races themselves, in their social and moral elevation, and in arresting their decline before the advance of the stronger and more civilized races, the successes achieved among them have been of immense value in promoting the missionary interest at home, in keeping up the "morale" of the Christian army of conquest,—just as the victories of Trenton, Princeton, and Bennington had a value in securing the ultimate success of the revolutionary struggle, vastly beyond the local issues of the particular engagements.

As illustrative, too, of the power of the gospel to meet the spiritual wants of every variety of the human race, and consequently of its Divine origin and adaptation, the victories won in the Sandwich Islands, the South Seas, among the Karens, and the Coles, have a significance far beyond their apparent bearing upon the general progress of Christianity. In fact, in obedience to the great commission, the missionaries have gone into all the world, till they have translated the Bible wholly or in part into nearly two hundred languages, and have given the gospel to some portion of all the principal nations and tribes of the children of men.

2. As to places. The missionaries have chosen the most central, those best fitted for the widest influence. They are to be found at Calcutta, Madras, Bombay, Canton, Shanghai, Peking, Yedo, Cairo, Beirût, Constantinople—just as Paul and his associates visited Antioch, Athens, Corinth, and Rome. If there is "blundering" here, it is in accordance with good examples, and attended with remarkable results. Who shall estimate them?

The limits of this article forbid going into details. We must content ourselves with referring to the twelfth chapter of Dr. Anderson's recent work on foreign missions—a chapter that in the annals of modern missions ranks with the eleventh of the Epistle to the Hebrews in the annals of faith.

3. Education. As special reference is made in the paper under review to the educational efforts of missionaries, it may not be amiss to state what may be regarded as the received mission policy. It is not the one indicated by the Brahmin. He has singled out the *one* effort which is now almost universally condemned by all missionary societies. The method now pursued is not altogether uniform, but is substantially this: On going to an uneducated people, to teach all, old and young, as far as possible, to read, thus opening to them the gates of knowledge, and enabling them to study the Scriptures for themselves; and, in the next place, to select young men and women for special training to engage in Christian work. There are, at the present time, in mission schools, more than 360,000 youth of both sexes under Christian instruction; and, judging from the example of the American Board, not less than 12,000 of them are in boarding-schools, preparing, under the most favorable influences, to take part in the work of evangelization.



It is through natives thus prepared that the evangelization of every people is to be effected, not by the little company of foreign missionaries, scattered abroad, "two or three" in a place, in the midst of hundreds of thousands. The missionaries but follow apostolic example in gathering churches, setting *native* pastors over them, and then retiring from the work. It is a maxim in the mission work, not to be forgotten, that the missionary is never to do anything which he can get the natives to do. He is to make himself unnecessary at the earliest possible moment, and to move off to another field. Christianity must cease to be supported by foreigners, and cease to be regarded as a foreign religion, and must become thoroughly *naturalized* in the lives, affections, and devotion of native Christians, before it can ever be adopted by the people at large.

A single example must suffice to show the method and its feasibility. Three missionaries, about fifteen years ago, were sent to Harpoot, a city in Eastern Turkey, the center of a region twice as large as the State of Massachusetts, with a population of half a million or more. This was *their* field. Aided by two single ladies for a part of the time, they have done their best to cultivate it. More than five thousand persons have been taught to read; one hundred and fourteen young men, taught in their training-school, are now acting as preachers or native helpers, and over thirty young women from the female boarding-school are engaged as teachers and Bible-women. The people are taught to sustain their own schools and churches as soon as able to do so. Ten out of eighteen churches are already self-supporting, and the rest partially so.

But the above statistics give but a very imperfect idea of what has been accomplished in awakening the people to new life, in the general enlightenment, in the new impulse given to education and social progress. One missionary at Harpoot, for example, has ordered for natives in that region more than a hundred fanning-mills. Indeed all sorts of implements for use in agriculture and in the mechanic arts, and school furniture, to the amount of thousands of dollars a year, are passing through the Missionary House at Boston, ordered and paid for by natives, at the instance of missionaries. A mowing machine has just gone to South Africa; the first reaping machine to Central Turkey; seventy-five sets of outline maps for the schools in Ceylon; and \$100 worth of the same to Eastern Turkey. New hopes and aspirations are everywhere awakened by the gospel.

This is the method pursued at more than twenty central points in the Turkish empire. The Syria College and other first-class educational institutions at Beirût; Robert College, with its one hundred and eighty students, at Constantinople; seminaries for both sexes of a high grade; the printing-press, turning off last year from fifteen to twenty millions of pages in six different languages; thirty thousand school-books put in circulation in a single year; forty newspapers published at the capital; macadamized roads and railways in progress; telegraphic communication with all important points; these are some of the indications of the new life in this empire. Other causes have had their place, but the great agency in effecting these changes has been the Gospel of Christ, in its developing, quickening power.

This is the *missionary* method,—two or three families at a central station, raising up an efficient native agency, developing independent, self-supporting, self-propagating churches, and then withdrawing to other fields. The object is

not to Americanize or Anglicize, but to *evangelize*, to introduce the leaven of Christianity, and then to let it work its appropriate results, in accordance with the native endowments and the circumstances of the people who receive it.

"Everything connected with your missions is a blunder," says the Brahmin to this young and inexperienced missionary. Yet, as the results of missionary enterprise, ten thousand native preachers, in more than a hundred different languages, unite with the missionaries of many lands in repeating the story of the Cross; and three hundred thousand disciples, in Christian communities numbering more than a million, gathered from almost every tribe of the children of men, bear witness to its saving power, and the blessed hopes it inspires. And then the Bible and a Christian literature in most, if not in all, of these many tongues; the undermining of heathenism; the despair of the popular faiths; the conviction that the truth is with us, and all the vast preparation for the final conquest! Give us fifty years more of the same sort of "blundering," and we will hope to have the gospel in every household, and opportunities for Christian instruction within the reach of every child of the human race!

### "GIVE US SOMETHING FRESH AND STIRRING."

SUCH was the demand not long since, upon a missionary, for the Monthly Concert. "Give us a battle a day," was the demand of a leading political journal upon our Government, at the beginning of the late war. But Bull Run defeats, Chancellorsville and Fredericksburg, taught the people a deeper sentiment. The missionary, quietly laying foundations for a structure that, in another generation, shall attract the admiration of men, or sowing seed that must be watered with his tears and nurtured in the patience of hope, is the man that needs the prayers of the churches. The Concert is not simply a praise-meeting over some brilliant exploit; nor is it a sensation meeting over something new and strange; it is a season of prayer for Divine help in hard work, — of humble, believing prayer for the blessing of the Holy Spirit, that brings the increase. The mission or the missionary that has nothing "fresh and stirring," to report, may be just the one — "Sowing much and reaping none" — most in need of the prayers of the church.

We<sup>1</sup> venture to say that every number of the Herald contains matter enough, and good matter, to call out petitions for half-a-dozen good concerts, if it be properly used. Test this statement by this very number. Take the reports from Micronesia. How full of suggestions are the letters of Messrs. Doane, Snow, and Sturges. First of all the men themselves and the spirit they evince; Mr. Doane's preaching and church-building; Mr. Snow's allusions to his visit home; the activity of the native Christians at Tapeteneua; the faithful Hawaiian laborers at Milli; the noble sentiment of Aea, the touching expression of his love for Debora, and that death-bed scene of Christian triumph; the slave traffic in Ebon in contrast with the gospel there; the trader blocking the way of the gospel messengers to Pingelap; Mr. Sturges once more among his own people. Can you get through with all that short of two concerts, if each

<sup>1</sup> The *Editor* wishes to say, that this article was not written by him, or at his suggestion.

topic is made the burden of a good warm-hearted prayer? Then the assault on Mr. Pierson, in North China; the grace given him in his hour of trial; the young man who threw himself between him and the infuriated mob; the great deliverance, the delightful evidence of the hold which the gospel has already gained in this new field; and lastly, the vindication of the missionary by the authorities, and the anticipated influence in favor of the work at other points as well;—here is material for one concert. And Spain: the first experience of our missionaries; their view of the work before them; the graphic pictures of the country, — one town after another, — from the cliffs of Biarritz to Madrid, and the sketch of what is doing in the capital. Here is a good showing of a part of the work just taken up in papal lands, a work which has now a special claim upon the sympathies and prayers of the churches. If such help is not to be granted the missionaries in this new and difficult field, it was a great mistake to send them. “If thy presence go not with us, carry us not up hence.” Nor must we forget the word of cheer from Bombay, — the work of grace in progress there, and the contemplated visit of Prof. Seelye; the choice bits of miscellany; the details of the work for women at Bitlis, Constantinople, and in the region of Harpoot; the lessons of hope or doubt suggested by the tables of donations; and last of all, though first in order in the Herald, the brilliant results of the missionary enterprise as a whole, so indicative of the Divine blessing and the ultimate result, when our Lord shall see of the travail of his soul and *be satisfied*. And now, candid reader, have we not made out our case? Yet please excuse us if we present you this whole bill of fare for a single concert; and that, too, in the pages of such an old foggy journal as the Missionary Herald.

We ask only a hearing for our cause; we will then risk the interest in all Christian hearts. Quite a library of choice missionary volumes is now accessible. Dr. Anderson's last volume on the “Missions of the Board to the Oriental Churches,” and Prof. Bartlett's “Sketches of the Missions of the American Board,” now in press, should go into every family; and above all, as the means of maintaining the interest once awakened, and of bringing the devoted men and women who are laboring abroad into close sympathy with Christians at home, the MISSIONARY HERALD should have a place in every Christian household.

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## A VISITOR TO THE MISSIONS.

IN view of various reports in circulation through the public press, it seems best to anticipate an announcement intended for a later day, — that Rev. J. H. Seelye, D. D., Professor of Intellectual and Moral Philosophy in Amherst College, is expecting soon to visit different mission fields, in Japan, China, India, and Turkey. Dr. Seelye intends to leave Amherst immediately upon the close of the present college year, and to return in season to resume his duties the third term of next year. Upon the earnest invitation of the Mahratta mission, seconded by the Prudential Committee of the American Board, he is proposing to spend three or four months in Bombay and vicinity, in addressing English-speaking congregations.

It is quite unnecessary to bespeak for Prof. Seelye a hearty welcome in all



mission circles. The sons of Amherst, to be found in so many fields, will rejoice to meet a loved fellow-student and an honored professor, who comes not simply as a traveler, but as a Christian scholar, deeply interested in the missionary enterprise, and desirous of noting the influence of the gospel upon the most varied races and conditions of men.

Such visitors are always welcome on missionary ground.

## MISSIONS OF THE BOARD.

### Micronesia Mission.

#### FIRST CRUISE OF THE NEW "MORNING STAR."

THE *Morning Star* left Honolulu July 22, 1871, having on board Messrs. Snow, Bingham, and Whitney, with their wives, Mr. Sturges, whose wife is still in the United States, Mrs. Doane, returning to Ponape, where her husband was alone, and two Hawaiian missionaries with their wives. Readers will find it well to turn to the map published in the Herald for January last, with the help of which they can more readily follow the course of the vessel and the mission company. They went first to the Gilbert Islands, taking Hawaiian laborers from Tapiteuea and Tarawa to Apaiang, Mr. Bingham's former station, where they were left with Mr. and Mrs. Bingham, to hold a "General Meeting" of the Gilbert Islands mission, while the vessel should visit other groups. Several of the Marshall Islands were then visited, and they entered the harbor at Ebon, Mr. Snow's more recent station, August 28th. Stopping there but a few days, they went on to his earlier field, Kusaie, where he remained while the vessel went with Mr. Sturges and Mrs. Doane to Ponape. Returning from there, the vessel left Mr. and Mrs. Whitney and Mrs. Snow at Ebon, again visited some others of the Marshall Islands, with Mr. Snow, then left him at Ebon, and reached Apaiang the second time, November 20; took on board Mr. and Mrs. Bingham and several Hawaiian mission families, to be left on different islands of the Gilbert group; and then took some to return, mostly on account of ill-health, with the Bingham's, to Honolulu, where they arrived January 17. Everything about the

vessel seems to have been very satisfactory.

Several letters from the missionaries were received just too late to be used in the Herald for April. Two for the children — the builders of the vessel, — one from Mr. Bingham and one from Mr. Whitney, — have been passed to the editor of the "Well-spring." The children will see them in that publication. The first letter given here will properly be one from Mr. Doane, written partly before the arrival of the *Morning Star*, while he was yet alone in Ponape.

#### CHURCH BUILDING — PLEASANT INDICATIONS.

At different times Mr. Doane wrote as follows: —

"July 3, 1871. "We are now in the midst of our work of church building, and I am delighted with the earnest spirit many of the Christians show in this work.

"I am also delighted at times, as I was this morning, at the earnestness of many to get instruction. After all sermons, many, ere they leave the meeting-house, gather about me for explanations, — like the disciples coming to the Master after some of his discourses, and asking the meaning of these things. This morning a company who came from another place, some ten miles distant, on leaving pressed me for the sermon of yesterday. I had no time to re-write, but gave them the manuscript as it was. And this I could do every Monday morning. We might run a race with some of the brilliant ones in sermon publishing had we the press and paper. What a reward is this, to see portions of the people who a few years since could hardly be induced to listen to a word of truth, now earnestly asking for it, and

willing to sit and be taught as long as we can find time and strength to teach!

"24th. Returned this afternoon from the Kiti church, with which I spent yesterday — the Sabbath. I saw much there to delight me. That church is now partly under the care of our Manila brother *Narcisses*. He has quite a flourishing Sabbath-school, and a day-school taught by his wife, though this I suspect is a more simple affair. A good congregation gathers each Sabbath. He is quite enthusiastic, and thinks, if we are only faithful, all that tribe will soon join the Christian party.

"While at Kiti I visited a small trading vessel, the *Augustita*, from the Samoa Islands, calling here to open a trading station, thus connecting this island with others west of us, and also with the Samoas. I hail this move with pleasure, since the firm starting this business is one of means and character, and the natives will thus be enabled to get themselves clothing, of which they have but little, and can now get but little. This firm, too, working islands west of us, will, if we desire it, open a way for us to work out in that direction. I cannot but regard it as quite providential.

"September 3. This has been to me a happy day, for we have reached the point when, with an extemporized floor, and the whole sides left open to the free inflow of the sweet light of heaven and the soft breezes that go singing by, we can meet in our new meeting-house to worship the dear Father of all, in a somewhat proper place. For a year and a half we have had the shabbiest of meeting places. But now I trust all that is past, and a sweeter place is to be ours."

#### LETTERS FROM MR. SNOW.

Two full letters have been received from Mr. Snow, from which extracts will now be given, mostly from one written on board the *Morning Star*, October 31st, when he was on his second visit among islands of the Marshall group.

#### VISIT IN THE UNITED STATES.

Referring first to his visit to the United States, Mr. Snow writes: —

"I am quite sure it will be very pleasant for me to locate again, and that too in my island home. While I have enjoyed with a very keen relish my visit to civilization and to Christian lands, — the meeting with so many old friends and finding so many new ones, the coming in contact with mind and thought, with refined and polished society, — my mind and heart have not been turned for a moment from my ardent love for the missionary work, and my desire to spend and be spent for the good of the perishing heathen, and that too in these lone islands of Micronesia. In all my wanderings and visits among the loved, the loving, and the good, I saw no home or position that I would exchange for my home and my work here. I am neither an ascetic nor an enthusiast, but a very ordinary matter-of-fact man, and I am most happy to give this testimony as to the past experience of my missionary life. No reason appears now why the future may not be as joyously satisfactory as the past.

"During my recent visit to the great Christian world, hardly any one thing surprised me so much as the large number of kind, generous, sympathizing friends that I found at almost every turn. I have not the vanity to suppose that all or any considerable portion of this was owing to any personal attractions of mine. I was happy to know and acknowledge it as for the Master's sake. But O that the intense spirit of worldliness, fashion, display, seen all over the land, could give place to an earnest spirit and corresponding activities for evangelizing our lost world! How strangely inconsistent — incongruous — will our professions and our doings appear when seen from the 'Christian's home in glory!' The wonders of love there, the poverty of service here! O to have some part in the blessed work of restoring and increasing the moral beauty of this sin-stricken world!"

#### THE GILBERT ISLANDS.

"Our trip from Honolulu was one of unusual prosperity. We were only about fourteen days to Tapiteuea, our first stopping-place. The usual experience of light and shade, joy and sorrow, attended us

through the Gilbert Islands. We found our Hawaiian friends on Tapiteuea in good health, and with much to cheer them in their work. From the glowing reports of the introduction of the gospel among that people we had hoped to find some sufficiently advanced to be gathered into a church; but the laborers there did not think this advisable at present. The two large church edifices (native structures) that had been erected, indicated no ordinary interest in the new way."

In a letter to Mr. Pogue of Honolulu, Mr. Snow says of this island: "A good work has been begun at Tapiteuea. That some 400 of that people, young and old, should come together and listen with evident interest to what was said to them by us, all strangers, Mr. Bingham and the two Hawaiians acting as interpreters, shows that thought has been awakened, and that a desire for truth has taken hold of the minds of many. The large and substantial church building that has been erected, in which our meeting was held,—the voluntary work of the natives,—is another evidence of progress; and we are told that another building, somewhat less in size, had been erected in another part of the island."

The next day the two Hawaiians, Kapu and Leleo, with their families, were taken on board the *Morning Star*, to be absent some months from their people, to attend their General Meeting at Apaiang, during the trip of the vessel to the westward, and Mr. Snow writes:—

"On our way to Tarawa we passed several islands filled with inhabitants, where no words of Jesus had ever been spoken. How any young man inspired with the love of Christ could see such an inviting field for Christian labor and be willing to leave it still unoccupied, is more than I can understand. Reaching Tarawa we found darkness that could be felt. The whole island was in such a state of commotion and warfare that it was thought advisable for the two Hawaiians laboring there to leave, with their families and their personal effects. When they were all on board, our *Morning Star*, as sailors would say, was 'chock a block.' Fifty-two souls on board, all told! It would

have been hard to find an unoccupied spot. Our 'elephant' was none too large for this once, at least.

"Thirty-two passengers were landed at Apaiang. We all enjoyed finding things so quiet and hopeful on that island, which had been the scene of such discouragement and cruelty. Our Sabbath there was an interesting and important day. Among other exercises, there was the ordination of two Hawaiians to the work of the gospel ministry. This was followed by the celebration of the Lord's Supper, the newly ordained officiating at the table.

"At Butaritari we found nothing of special interest in our work."

#### MARSHALL ISLANDS—FAITHFUL HAWAIIAN LABORERS.

"We made but a very short stay at *Milli*, of the Marshall Island group, but long enough to see that the Hawaiian brother and his wife laboring there are rare examples of devotion to the missionary work."

In his letter to Mr. Pogue, Mr. Snow says of this couple: "I had planned to take Kafelemauna and his wife with us to Ebon, for the Hawaiian General Meeting of this group. But I was surprised to find that he hesitated to go. At least he could not decide till he had consulted his wife. I was not a little pleased with this mark of confidence in the little woman that we saw at his home, after a walk of a mile and a half or two miles. She greeted us with true Hawaiian cordiality, sprinkled with a few tears.

"I presented the case again, and expressed my wish for them to go with us to Ebon. They debated the matter a few minutes in Hawaiian, she in the kindness of her heart standing on the opposite side of the table fanning me, as she saw I was much heated by the walk; and he soon announced the decision that they thought it not best to go this time, but wished to communicate the reasons for this in private,—there were many natives in the room. So he took me to another room and told me that their high chief had no sympathy with them in their work, and at this time he was making special efforts to lead the hopeful ones astray. There are one hundred or so under their instruction,



and some fifty of these are sufficiently interested to talk and pray in their meetings. They thought it not well for them to leave so many of these, who might prove to be true lambs of the flock, as they seemed to be struggling towards a new and better life, to the tide of opposition that must beset them if left alone with their wicked chief. I must say my heart was deeply affected by this mark of true missionary devotion, and the more so as I saw plainly that they were needing the change and rest which a trip to Ebon would give them."

"At *Mejuro*, another island of this group, we were glad to find that our fears had been unnecessarily excited for the lives of our missionary friends there, because of an unfriendly chief. But Aea, the Hawaiian brother, had suffered the next thing to death from the effects of poisonous fish. Other members of his family suffered from the same cause, but not so severely as he. Owing to this misfortune, but little missionary labor had been accomplished on this island. We were pained to find Debora, Aea's wife, very sick. Providence kindly ordered that Mrs. Snow and I should be on shore with them two nights and two days, during which time she began perceptibly to amend. But on our arrival there a second time, the other day, we received the sad intelligence of her death. She died at sunset of Sabbath evening September 3, in the joyous hope of a blessed immortality. We shall feel her loss the more as she was the last of the four original Hawaiians who came with us to Micronesia, in 1852.

"During the afternoon of the Sabbath on which she died, she wanted Aea to get her robe and have it put on. He said, 'Why, you are not dead; why do you do so?' But she said she wanted to help them put it on so as to be all ready, for she should die at the going down of the sun. So she was washed and the robe brought and put on. Then she had her children called in, gave them her parting messages and her kiss, perfectly rational and very happy. And as she had said, at the going down of the sun she slept, to

awake beyond the river. Who would not say, 'Let me die the death of the righteous, let my last end be like his.' How singular that all of those original Hawaiian members are gone, while the original six of the Americans, so far as I know, are still living!

"Aea is now on the *Morning Star*, with three of his own children and one of hers by a former husband, bound to Honolulu. O what a loss they will be to our mission! But he tells me he hopes to be able to return. He said he didn't see how he could stay there alone with those little children, and Debora's grave so near. She was in his thoughts night and day.

"Going into the lagoon at Ebon, the *Morning Star* received some damage to her copper. Our reception by the natives there was more cordial than I anticipated, they are such an undemonstrative people."

#### KUSAIE, MR. SNOW'S FORMER STATION.

"Leaving Ebon we sailed directly for Kusaie, where we arrived Saturday, September 9. So many had gone astray, so many had died, so many had been kidnapped by slavers,<sup>1</sup> so many were sick, that our return to our old home here had much more sorrow than joy in it. I can hardly go into details, the story would be too long. But thanks be to God, we found some faithful ones, enough at least to keep up their faithful church discipline. Among others, the queen and her sister had been removed from the church. Arrangements had been made by which five were restored to church fellowship the Sabbath after our arrival. We were there five weeks. I received nine new members to the church and baptized ten children. While so many of the people are passing away, it was interesting to see so many healthy looking children. It was also an interesting fact that of the seventy-five children who had been baptized only two had died! Our meetings were full, and the deep and marked attention to the instruc-

<sup>1</sup> It appears that the infamous kidnapers who have wrought so much evil and inflicted such bitter suffering extensively among the islands of the Pacific had visited Kusaie. In another letter, Mr. Snow says, "Eight of our young men were decoyed at one time."

tion given was very gratifying. We had pleasing indications that the truth was being blessed to those that heard it. Several of the fallen ones spoke in our prayer meetings of their sorrow for the course they had pursued and their determination to begin anew the Christian life.

"I ordained a very faithful and promising young man as pastor of the little flock in place of George who had died. I also ordained another deacon. One who had been a deacon was among the eight who had been kidnapped. So when we left them, five weeks to a day from the time we arrived, the good cause began to look up again on Kusaie."

#### A SORE DISAPPOINTMENT.

"You will probably learn from Mr. Sturges of the sore disappointment he met with in not being able to land his teachers from Ponape on Pingelap (McAskill Island) by the return of the *Morning Star*. He made arrangements with the king of that island, while going down, for two missionary teachers to go there and begin the gospel work. But before his return, an oil trader touched there and made a written agreement with the king not to allow any missionaries to land for ten years! So when the teachers came they were not allowed to land, and had to put back to Ponape again.

"I saw this trader on Kusaie soon after he did this. He was originally from Cleveland, Ohio, and told me he had been an Episcopalian, but had fallen from grace. I talked with him long and plainly about his course at Pingelap. He said if he had seen me before he went there he should not have done so, but he did it to keep missionaries from interfering with his trading business.

"*Ebon*, November 7. Reached home this A. M. after an absence of two weeks. We had an unusually dull time of it as to wind and weather. An unusual spirit of liberality has come over the people here in their free-will gifts both to the new missionary and to the *Morning Star*. Mr. Whitney is much interested in the place, the people, and the work, and is making rapid advance in the use of the language.

I rejoice to see him and his wife not only contented but happy. We hope soon to get adjusted to our work, and then we will have a thanksgiving day a week long!"

#### LETTER FROM MR. STURGES.

Writing from Ponape, September 23d, Mr. Sturges says;—

"It is with a thrill of very great joy that I am permitted to address you from my island home. You were very kind to invite me, with my family, to visit the States; everybody was kind to us while we were there; very many promised to be kind to my dear ones left there, and sent me back with their benedictions. The memories of those delightful months of social and Christian intercourse will pour continual sunshine and strength into my heart and work. Ten thousand thanks to the ten thousand kind ones.

"It is very pleasant to be back here among my people. They have done well for themselves and for my possessions among them. Their meeting-house of stone, dedicated just as I left, has been kept in good condition, and a new and substantial one has been built, which we have dedicated since my return. It is gratifying to find so much interest among our people in the means of self-improvement and development. They not only wish to grow themselves, but they do much in spreading the light among the neighboring tribes. I recognize hardly half the faces that now gather in our assemblies.

"On the passage down from Honolulu, I called at McAskill and Wellington Islands (Pingelap and Mokil), two small atolls between this and Strong's Island. I was amazed at the swarms of natives on the former, especially at the very large proportion of infants. I called the chief and people together and proposed to send missionaries to them from Ponape. They seemed pleased with the plan, as they did also at Mokil. We are expecting to send two couples to Pingelap and one to Mokil by return of the *Morning Star*. There are enough to respond to the call to go, but it is rather a surprise to learn how difficult it is to find the right persons. In some cases the man is just the one but

the wife is not suitable; and sometimes the husband is not equal to the wife.<sup>1</sup>

"We shall at once open a training-school, and I hope we may find much encouragement in the work. But with Mrs. Doane's poor health — she is unable to do any teaching — and the absence of my wife, we shall not have a great force or much time for a school; but we shall try and do what we can, and hope for help next year."

### North China Mission.

#### THE ASSAULT ON MR. PIERSON.

THE Herald for April mentioned that Mr. Pierson had been violently assaulted in the street at Yücho. The following account of the affair is from a letter to his mother, which was sent to the Missionary House, dated December 4.

"Yesterday, at the close of the afternoon services in our rooms, I divided the boys and helpers for street preaching, sending two and a boy to the south gate, three and a boy to the east gate, and taking one and a boy with me to the west gate. The three boys are scholars and are always anxious to go with us when we preach. The little lad who went with me (ten or eleven years old) is the son of a church-member in Hsi Ho Ting, was baptized as a child, and is unusually bright and loving. He wished to go with me, and I allowed him to do so. . . .

"Just outside the gate, upon the bridge, we talked, and soon had a crowd about us. They listened pretty well for twenty or thirty minutes, and we gave them tracts and turned to go. The little boy took my hand, but in the press we soon parted and each picked his way for himself. Five or six rods inside the gate a listener overtook us, and laying hold of the boy asked whose he was and how I had him. I explained. He seemed half satisfied and let go; but a few rods farther on, he came up again, with two or three others of the bridge audience, and the latter laid hands on the boy, declaring

he was from the south suburb, and demanding, as before, how we had him. We answered them, and I told the boy to speak for himself.

"My companion, a young man of twenty-four, turned to the most violent, and after a few words took him by the wrist, and saying, 'Come along,' — to the yamen [magistrate's office], — started off rapidly, taking him along. . . . I had gone but a little way with the boy, when the crowd set in before us as well as behind, and all demanded an answer concerning the child. Not satisfied with the answer given, they demanded him, and tried to drag him off. There must have been by this time upwards of five hundred persons thronging about me. . . . They soon became violent, tore the child away and turned upon me, crying in wild confusion, 'Beat him,' — 'The devil,' — 'Take the child off,' etc. I then saw that my danger was imminent, and parrying several blows, pressed sideways toward an open shop, threw myself into the corner behind the door, and there braced myself.

"I do not know that my heart was ever in a more devout attitude. I had scanned the crowd several times for a friend's face, but in vain, and had asked help from Him who sees and helps when man fails. That was not in vain; for suddenly a young man threw himself in front of me and pleaded my innocence. I recognized him as one who had often been to hear the truth, and had seemed impressed by it.

"The mob caught hold of him, and ere long succeeded in getting him away. Then I received a blow or two but was able to parry the rest. After holding my ground for some minutes, I was dragged out, and then — O, I hope I shall never see such a scene again — fists and sticks and pads (such as the men who pack the great lumps of coal use to defend their bodies from the angles of the coal), and a stone or two, aimed at my head and falling with all their force. I received some but I think not all. I succeeded in keeping on my feet, and soon a kind of lull took place, embracing which, I called 'Listen to justice,' and seeing that it seemed to have some effect I repeated the call several times, backed myself toward

<sup>1</sup> Mr. Snow's letter mentions Mr. Sturges' disappointment in regard to the opening at Pinglap.



the wall, and reaching it, kept along the shop fronts, behind coal, carts, etc., and by a dignified but hasty walk kept ahead of the crowd to the corner, and around it toward the next, and turning that began to feel some hope of at least reaching our court. I then stanchd some blood flowing from my face and nose with my handkerchief, and felt for my watch. It was gone, and my cap was also gone; but I hardly knew these things, my thoughts and prayers were for the child. Then his father met me, and I hastily told him of the lad, and whispered that he had better go to the yamen for help. He started, but soon came up to me again. Entering the alley I planted myself in the gate, and without a word from my lips, the crowd halted. Brother Thompson ran out, and taking my place urged me to go in. . . .

"Soon the father returned with his boy, and I dispatched two of our household who are strangers in the place, to the yamen. They returned, saying that they were refused admission. I had meantime sent a boy by the back route. He also returned ere long with the same story — no admittance. Then An Kin, who had taken the first offender to the office, arrived, saying that he had been admitted 'to the face' of the officer, who dismissed the man he had brought without reproof, and turned to him, asking why he had entered the 'foreign devil's religion.' . . .

"By this time Brother Thompson had so far quieted the crowd that he thought it wise to let them come in and look about the court for themselves. He went out many times and asked them to come and see again the next day, and so sent them off by degrees. In the evening Brother Thompson washed the blood out of my hair, and found only one positive cut, and that not large though rather deep, evidently made with the corner of a stone. The face also had some scratches, the nose was swollen, and there were two bunches on my right forehead and temple. It was a merciful deliverance. During the trial I hardly dared to hope for such, and I am now as one born again. I pray that it may not be in vain. 'Tis meet to taste a little of 'the fellowship of His sufferings.'

"*Tuesday evening.* — No disturbance to-day. We begin to suspect that the attack was for plunder. If so our danger is less.

"*Wednesday evening.* We feel more and more confident of our position. The people seem to have confidence in us and refuse us none of the daily purchases we are wont to make. They visit our court as before, and with no violence. My injuries are nearly well and cause me no trouble."

#### REDRESS OBTAINED.

More recent letters state, that aided by Mr. Low, the American Minister at Peking, the mission has obtained redress for this violent assault on Mr. Pierson; the affair being adjusted in a very satisfactory manner. Ten of the assailants were punished more or less severely; money was paid in full for Mr. Pierson's losses; and a proclamation was issued informing the people of the punishment of the offenders and warning them against future disturbances. The Viceroy of the Province acted promptly and efficiently. Dr. Treat wrote, January 24, "The adjustment of this affair places us on a very much better footing, regarding the occupation of interior towns and cities, than we have ever enjoyed before. Thanks to Minister Low and Bro. Holcombe, we can hereafter take up our abode at Shen-cho, Pau-ting-fu, or elsewhere, with the confident expectation that we shall not be molested."

He also states: "All things considered, the condition of our work is very hopeful. There are signs of good at all the stations; especially is this the case at Yü-cho. We hope soon to see these indications multiplying, and men and women coming forward to profess their faith in Christ."

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#### Mahratta Mission — Western India.

##### RELIGIOUS INTEREST AT BOMBAY.

MR. HARDING wrote from Bombay, January 15th:—

"I wrote you December 5th of the beginning of a work of grace in Bombay. The interest has steadily increased till the present time, though the native churches

have not shared largely in it, and the great native community without has not been reached at all as yet.

"For more than a month past, meetings among the Europeans and Indo-Britons have been held, under the direction of Rev. Wm. Taylor, the Evangelist, and we see now indications of a powerful work of the Holy Spirit. We hear every day of new cases of conversion—seven or eight yesterday, four or five the previous day, and not long ago as many as twelve in one day. The period of conviction is generally short, and nearly all who are awakened are hopefully converted. Probably from sixty to eighty persons have been brought to Christ within the last six weeks, and the interest is increasing every day. As the work progresses we expect the native community will be reached by it, though to what extent we cannot tell.

"In connection with our own native church six or seven persons seem to have been converted, though with one exception their experience has not been of the clear, decided character that we see among the Europeans; and this exception is in the case of a boy baptized in infancy, the son of native Christian parents.

"Besides those who have professed conversion there are several Hindoos who have declared their determination to become Christians, but their convictions are not of that earnest, decisive character that we see among the Europeans. We have, however, great reason for encouragement. God is now displaying his gracious power in Bombay as never before, and we believe the good work will go on for a long time to come. We are encouraged to pray for this, and our friends at home will, I am sure, join us in this prayer."

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### *Mission to Spain.*

THE two following letters, one from each of the brethren recently sent to Spain, will be read with much interest. Another letter from Dr. L. H. Gulick shows that these brethren have been diligent in their inquiries and examinations as to Protestant efforts in Spain, and the portion of

the kingdom in which it may be best for them to locate. The present expectation is that they will take a station, or stations, in the northern portion, where few places have been occupied as yet by Protestant laborers. He asks that reinforcements may be looked for at once, and says:—

"We need for Spain the best men that can be found, for there is hard work before us, a work that will doubtless try our souls severely. I anticipate no easy conquest. It will be harder than in Japan, or I shall find myself happily mistaken. We shall need men with a clear comprehension of the true methods, and with force and grace sufficient to push them. Self-denying devotion will be as essential in Spain, to say the least, as in any heathen land. The trials will be different, but equally hard to bear. No architectural sentimentality over cathedrals and castles will abide the test, nor will an enthusiasm over the history and character of the people. Nothing will suffice but the warmest, purest, and humblest love to Him who first loved us. Those of us already here feel especial need of a fresh baptism from on high for ourselves."

### JOURNEY TO MADRID.

Dr. Luther H. Gulick wrote from Madrid, February 16:—

"On the 26th of January, from the cliffs of Biarritz, while the angry waters of the Atlantic foamed at our feet, we looked southward on the snow-capped Pyrenees, calmly pointing to the skies, and on the equally glittering and picturesque Cantabrian mountains, stretching far to the west, along the northern shore of Spain! It was our first view of the land toward which Paul had hoped to take his journey, and toward which we were bound on the same errand he had purposed. How different our mode of journeying from his! What varied events has the Iberian Peninsula experienced since then! How changed the condition of the world since Paul wrote from the shores of the Ægean Sea, and 'having no more place in those parts,' had 'a great desire' to move westward—in the reverse direction from the course of our missionary enterprise!



"The next day, leaving Bayonne, we crossed the Bidassoa, and first trod Spanish soil at Irun. The custom-house officers were very gentlemanly, the railroad conductors very accommodating, the beggars very dignified, and with very pleasant first impressions we were soon steaming toward San Sebastian. This beautiful watering-place of Spain, with a permanent population of about 15,000, nestles among the foot-hills of the Pyrenees, and blooms in almost perpetual spring. As we entered the depot, the first object pointed out to us was the large circular structure of wood, for bull-fights, so characteristic of all important Spanish towns!

"The vesper bells soon rang out their calls to worship, and on entering one of the large churches we found quite a number, both of men and women,—not *all women*, as in France,—devoutly kneeling in the peculiar 'dim religious light' shed by a few scattering tapers. It was to us a pleasing fact, that our first morning in Spain was that of the Sabbath. We enjoyed the day more, however, in private than in public worship. It was a day of great religious display.

"Significantly enough, to our minds, when the preacher ascended the pulpit to instruct the crowded audience, the church was, as far as possible, darkened by curtains, drawn before all the openings admitting the light of heaven. The only evangelical Christian we found in San Sebastian was a Spanish gentleman, a retired merchant, to whom we brought letters of introduction. It was refreshing to meet one who, alone among the unsympathizing thousands, lets his light shine unwaveringly, though modestly.

"We lingered several days in these interesting Basque Provinces. San Sebastian, Vittoria, and Bilbao, are the capitals of the provinces occupied by the Spanish Basques. Crossing the mountains southward by rail, along a romantic and wonderfully tunneled route, we descended to the plain of Alava, from which the waters flow eastward, and reach the Mediterranean by the Ebro. In the western portion of this elevated open valley, Vittoria, with a population of 18,000,

maintains quite an active life. Here we visited an extensive foundling hospital, forcibly reminding us that we were not in a Protestant land,—though we must say this institution is kept in most admirable neatness, and with many of the later inventions for comfort and economy of labor. We pointed out the Sandwich Islands on one of their maps as the place from which we came, but neither pupils nor teachers showed the intelligent curiosity that would seem to have been natural.

"From Miranda we crossed the mountains northward, and following the very beautiful and populous valley of the Peña, reached Bilbao, near the ocean. Here we found more commercial activity than in any place we have visited outside of Madrid. The 20,000 souls of the city proper, or 35,000 with the suburbs, make it one of the most important seaports of the country on the Atlantic, the rival of Santander and Coruña. We did not visit Ignatius Loyola's birthplace at Azpeytia, a little south of the direct line between San Sebastian and Bilbao, but it is interesting to note that this anti-Luther, who so balefully affected his own country and the world, was a Basque. Let us pray the Lord, by his grace to raise up some, yea many, from this energetic and enterprising aboriginal Spanish race, to counteract, as far as may be, the influences for evil that have gone out from it!

"We returned to Miranda, on the Ebro, and taking the cars westward, after a few miles struck the head of the waters that flow into the Atlantic through Portugal, by the Douro, and were in Old Castile. There was no mistaking it. The rarefied air of this high plain, which is bounded on either hand by distant snow-clad ranges; the brown, sleepy, historic towns; the poorly ploughed and fenceless fields, told us quite as clearly as our guide-books, where we were. We spent a day in old Burgos, under the shadow of its wonderful cathedral,—a city of 30,000 inhabitants, with, it is said, 3,000 priests! We were shown the spot in the cathedral where, three years ago, the governor of the city was fatally stabbed, while attempting, under orders from the republican government, to take an inventory of the



church property, — a deed that tells of the influences which rule in this ecclesiastical city. The swarms of beggars, plying their profession even beneath the wonderful bas-reliefs and statuary within the cathedral itself, were something appalling.

“By Saturday, the 2d of February, we reached Valladolid, and so entered the kingdom of Leon, according to its more modern boundaries. Here we saw the house where Cervantes printed ‘Don Quixote,’ and the house where Columbus died, which now has painted on its outer wall an advertisement of ‘Milk of Cows and Asses.’ We were shown the residence of Dr. Augustin Cazalla, who perished for his evangelical faith in the first *auto-da-fé* of Valladolid. In the Plaza Mayor, where the second *auto da-fé*, more ‘splendid’ than the first, was celebrated in the presence of Philip II., we saw a pole erected bearing the inscription in Spanish, — ‘Liberty, Equality.’ But, more interesting than all in this city, which suffered so terribly from the fires of the Inquisition, we found a small evangelical church, of about 70 members, worshiping in an upper room, and under the pastoral care of a devoted Spaniard, Señor Pedro Castro. On the Sabbath it was the special privilege of those of our company who were not confined within doors, to attend the Sabbath school, of about 40 adults and children, and in the evening to join with these humble disciples, drawn from the lowest walks of life, in celebrating the Lord’s Supper. The next day we were much interested in the day-school, of about 20 boys, taught by Mr. Castro and his assistant. Among other questions, we asked them the names of the Apostles, and whether any of them came to Spain; to which they promptly replied that St. Paul did. This church is being less pampered with foreign money than most other Christian enterprises in Spain, and we cannot but cherish warm hopes of its success.

“February 4, we took the cars for Madrid. Avila, high among the mountains, with its perfect walls of the thirteenth century, is still more interesting as having been the home of St. Teresa, born in 1515, and according to tradition a sort of spirit-

ual Joan of Arc. How interesting, if over against the ‘Church of our Seraphic Mother, St. Teresa of Jesus,’ erected, it is said, over her birthplace, we could look forward to the establishment of a Mount Holyoke Seminary, teaching the maids of Castile a higher and purer ‘mystery’ than their favorite saint, with all her religious enthusiasm attained! From the heights of the Guadarramas we swept rapidly down past the gloomy Escorial, and in the darkness of night entered the Capital of ‘all the Spains!’”

#### PROTESTANT CHURCHES AND LABORS AT MADRID.

Mr. William H. Gulick wrote, February 19: “We arrived at this city Tuesday evening, the 6th instant. We had the unexpected pleasure of being met at the railroad station by Mr. Armstrong, an English gentleman engaged in Christian work in Madrid, who, without our knowing it, had been informed by Don Pedro Castro, evangelical pastor at Valladolid, that we were coming. It quite relieved us from the feeling of being ‘strangers in a strange land’ to be thus welcomed, at the moment of our arrival, by a Christian brother, and to be accompanied by him to comfortable lodgings of his selection. Not more than two days had elapsed before we had received calls from almost every foreigner, whether lady or gentleman, engaged in evangelical work in the city, and from one of the native pastors, with one of his parishioners; and it has been a great pleasure to us, since then, to meet some of them in their churches and school-rooms, and to see with our own eyes the results of their labors.

“Last Thursday evening I attended the regular weekly lecture of Señor Carrasco, pastor of the church in the street of *Madra Baja*, — the church of longest standing in the city, — and was agreeably surprised to find a congregation of some four hundred persons, in the body of the church, which can seat about eight hundred. We are told that this is the usual attendance on the Thursday evening lecture. Sabbath forenoon there were five hundred and fifty persons at the regular

services. Señor Carrasco is an Andalusian, of middle age, was educated at Geneva, Switzerland, and is an earnest and eloquent speaker, ranking high among the orators of Spain. In no part of the world would a more attentive or a more thoroughly interested congregation be found listening to a preacher of the gospel. In the afternoon I attended the Sabbath-school exercises, held in the commodious and cheerful rooms occupied during the week by the day-school, over the large hall of the church. It was the first day of the Carnival, and the streets were filled with fantastic masqueraders, and with bands of boys and young men from the schools and colleges, dressed in beautiful and showy uniforms, while the whole city was given up to the frolics of the day, — as it was for the three following days, — a style of amusement in marked contrast with anything that is ever seen in our land. The temptation must have been very great to the young people of the Sabbath-school, to at least stay at home, and watch the sport from the windows and balconies of their houses, but I found in the school three classes of boys and girls, with from ten to fourteen in each class, and a class of women numbering fourteen — about fifty in all. Doubtless some of the school, both adults and children, had been drawn away by the attractions of the day; the wonder was that so many had remained. The impressions received from this superficial sight of the church and school were certainly of the most pleasing character. It may be a question whether the intelligent people, apparently in comfortable circumstances, who make up the larger portion of the congregation, are doing as much as they might or as they ought to do to support the preaching of the gospel, which from the beginning has been almost gratuitously provided for them. The Gustavus Adolphus Society of Germany has assisted them largely in the purchase of a building site for a new place of worship, which they propose erecting, and may also assist them materially in the expense of building. The salary of the pastor is, in large part, paid by a Swiss committee at Geneva; while for the general expenses of the

church, including assistant pastors, schools, rent, organist, etc., funds are received from various parts of Europe and from Great Britain.

"In the evening I heard an eloquent sermon — indeed, eloquence is the characteristic of the two leading pastors of Madrid — from Señor Ruet, pastor of the church in *Calatrava Street*, in a populous but poor quarter of the city. There was a congregation of about four hundred in attendance, notwithstanding a pouring rain; and although manifestly of not so well-to-do a class as that which formed Señor Carrasco's congregation, they were not less attentive or intelligent listeners. The chapel, with a seating capacity of seven or eight hundred, is neatly painted and papered, and the walls are encircled with tastefully lettered texts of Scripture. We are informed that this congregation meets one third of its entire expenses, and is hoping, in time, to do more. The church is under the general superintendence of, and is receiving aid from, Rev. Fritz Fleidner, son of the late Pastor Fleidner, of the Deaconesses Institution of Kaiserswerth, Germany. Resident in Madrid, he is acting as agent for the distribution of funds in aid of evangelical work in Spain, remitted to him by personal friends and others in various parts of Europe, chiefly in Germany, who have formed themselves into committees for this purpose, each committee forwarding its funds directly to him. He also acts as agent, in Spain, for the Gustavus Adolphus Society.

"Besides the two leading churches of Madera Baja and Calatrava Streets, there are the church in *Limon Street* (*Calle del Limon*), supported by the United Presbyterian Church of Scotland and the Evangelical Continental Society of London, through Rev. John Jameson, agent of the Scottish Bible Society; a church and school in *Las Peñuelas*, superintended by Rev. Mr. Moore, of the Irish Presbyterian Church; a school and preaching services by the Plymouth Brethren in *Liberty Street* (*Calle de la Libertad*); and the Baptist church, by Rev. W. I. Knapp, of the American Baptist Missionary Society.

"The Rev. Richard Corfield is the



active and successful agent of the British and Foreign Bible Society, with twenty-five colporters at work in various parts of Spain. Dr. Jelly, an English gentleman, for many years a medical practitioner in South America, has a self-supporting medical mission, conducted exclusively by himself, and opening to a wide field of useful effort. Miss Sanford, of Erie, Pennsylvania, has for two years, at her own expense, devoted herself to independent missionary work.

"Mr. Gladstone and Mr. Armstrong are agents of committees in Glasgow, and in Liverpool and Leeds, and, actively co-operating with every good work in the city, are especially engaged in the work of the Religious Tract Society, of London, who have formed a committee in Madrid, of which these gentlemen are members, and have set on foot an important agency in the evangelization of Spain. Besides the tracts and books that they occasionally print, and which they propose multiplying rapidly, they publish weekly a religious paper, entitled "*The Christian*" (*El Cristiano*), prepared by Messrs. Gladstone

and Armstrong with much care, and very well received by the people. An important feature of this work is that they do not gratuitously distribute the paper, but demand a fair price for every copy. They are much encouraged by the results thus far, and are desirous of making it the religious paper for the Spanish-speaking people of America. "*The Light*" (*La Luz*), a paper of wider scope, published semi-monthly, and edited by Señor Carasco, is aided by the Religious Tract Society, and is intimately identified with the new religious movement.

"What I have described covers, briefly, the most important portions of the evangelical work now in progress in this city; and although mistakes have undoubtedly been made in the management of this work in Spain, it is manifest that the country is open to the Gospel, and that, in many places at least, the people are ready to hear it when preached. We hope and pray that we may be led to locate in the place which God has chosen for us, and that He will then bless us in the work that we shall undertake."

## WOMAN'S WORK.

### THE "HOME" SCHOOL AT CONSTANTINOPLE.

DR. WOOD wrote from Constantinople, January 17: "A vacation of a little more than two weeks in the Home School was preceded, on the 5th inst., by a public examination. The attendance of parents and friends of the scholars, missionaries, and invited guests, was such as to give interest to the occasion, and have an excellent effect on the pupils. The proficiency displayed bore ample testimony to the rare energy and skill of Miss Rappleye as a teacher, the fidelity of her Armenian assistant, and the enthusiasm inspired into the girls. All were delighted with the exercises.

"There is a prospect of some increase in the number of day-scholars. One who has been of that class hitherto, is expected to return as a boarder. A teacher engaged by the Broosa station is also to come for a few months of special instruction. We

may not get other boarders immediately, but they will come in due time. The school must achieve a reputation. The opposition of the ecclesiastics, and the fears of the people, must be allowed to wear away a little before some parents who would like to send their children will venture to do so. Of the three boarding pupils last term, one, and of the five day-scholars one, are Armenian Protestants, and the others are Armenians. It has been thought best not to encourage applications from other nationalities just at present. We could completely fill the house and school-room at once, if we would relax our requirements regarding terms of payment."

### THE SCHOOL AT BITLIS.

Mr. Knapp of Bitlis, in reporting the work of that station for 1871, says of the girls' school: "The girls' boarding-school, conducted by the Misses Ely, has had dur-



ing the year 32 scholars. Although the wives of helpers connected with this school during summers are absent winters among the out-stations, yet the Misses Ely have attempted the experiment of continuing the school the present winter, and have fifteen scholars, including six from our villages. The boarding expenses of all but one of these are met by their parents. The gratifying progress made by the pupils, shown in the public examination at the close of the summer term, as well as the satisfaction exhibited by the officers of the church and prominent members of our community in their occasional visits to the school, evidence that this school is proving a great blessing to our people, and will greatly accelerate the much needed education and enlightenment of the degraded females among our rural population."

#### TOURING BY MRS. ALLEN OF HARPOOT.

Mrs. Allen sends (January 25) some account of a tour she had recently made with her husband, to out-stations of Harpoot, from which a few extracts will be given. The first two nights were spent at Haboosi, of which place she says: "Though the week of prayer had passed, the morning and evening meetings were still continued with a good attendance. We visited the schools, called at a house numbering thirty persons, who would gladly come to the chapel were they not hindered by a blind man, a bitter opposer to the truth. I had an opportunity to read and talk with several of the women, and afterwards learned that the opposer was also present. In the evening a number of the brethren came, several of them bringing passages of Scripture to be explained. Each one gave his exposition of the text, followed by the pastor. It was interesting to hear those ignorant men give explanations of difficult passages, coinciding with the most able commentators. Sabbath morning I held a meeting for the women. About one hundred and sixty came. After two prayers I read and talked half an hour, then several prayers were offered, one of which was quite remarkable as an expression of faith, humility, and fervent desire. I could not but ask, Whence has this woman knowledge?"

From Haboosi they went to Ichmeh, and Mrs. A. writes: "Monday I visited from house to house, till noon. Went also to the old Armenian church, which tradition says Thaddeus built. A part of it is dug from a rock, from which flows a beautiful fountain. The church is small, but the Turks will not allow them to enlarge it, and they will not build elsewhere. The chapel has become too strait, and they are raising money to build a gallery. At noon I held a meeting for the women. A great many came—more than at Haboosi—many of whom were not accustomed to hear the truth. I have never before spoken to such a crowd of earnest listeners. It was a precious but solemn season.

"In the afternoon we went to Shukhaji. The preacher is much encouraged there. . . . I held a meeting in the morning; fifty women and girls came. A graduate from the girls' school has twenty-five women under instruction.

"We wished to visit several other places, but our strength failed and we thought it wise to turn back. We had had no quiet moments since we left home, being in the midst of the people from early morning till late in the evening, then occupying the same room with the family (except once), lying down with our clothes on in the midst of the dirt. I confess I did not enjoy it, and no effort of the will could bring to my relief 'tired nature's sweet restorer.' But, as you say in a letter recently received, the privilege of preaching the Gospel and the conscious approbation of the Master, are a compensation."

#### RECEIPTS OF WOMAN'S BOARD OF MISSIONS.

MARCH, 1872.

Mrs. Homer Bartlett, Treasurer.

##### MAINE.

A young lady, Bangor. 1st Parish ch. auxiliary,	\$5 00
Mrs. E. G. Thurston, Treasurer, to constitute Mrs. John P. Herrick L. M.,	
\$25; Subscriptions, \$10;	35 00
Ellsworth. By Miss L. L. Phelps,	
Treasurer: Young Ladies Prayer Circle, \$2.70; "Cup-bearers" Mission Circle, add'l 80c.;	3 00
South Freeport. Mrs. Halsey's s. s. class, \$5; "Snow Birds" circle, \$2; others, \$7;	14 00—\$57 00

##### NEW HAMPSHIRE.

Bedford. Pres. ch., by Mrs. Charles Gage,

*Exeter Aux.* To const. Mrs. George E. Street L. M. 25 00  
*Mason Village.* Miss C. A. H., 50  
*Nelson.* Mrs. B. Newell, 1 00  
*Raymond Aux.* Mrs. Chas. A. Shepard, Treasurer, \$6.50; A Dying Gift from Miss Emeline B. Tucker, \$1; 7 50—36 65

## VERMONT.

*Greenboro.* Mrs. A. W. Wild, 1 00  
*St. Johnsbury Centre.* Miss Emma C. Fairbanks, 5 00  
*St. Albans.* Cong. ch. s. s., collected by Mrs. (Dr.) Plant, Mrs. Marsh's class, for Bell for Bitlis school building and mountings, and Mrs. Plant's class, for Bell-rope, 57 00—63 00

## MASSACHUSETTS.

*Amherst.* A thank-offering, \$5; "W. S. C.," 50c.; Cong. ch. s. s., Mrs. Elijah Ayre's class, for "Yecsa G.," a pupil in Miss Seymour's school, at Harpoot, \$30; 35 50

*Ayer Aux.* Mrs. J. C. Tenney, Tr. 10 00  
*Barre.* Mrs. Arnold Adams, 10 00

*Boston.* Mrs. Morland, \$5; *Shawmut ch.*, add'l, by Mrs. J. S. Ambrose, Treasurer, \$75 (of which \$25 by Mrs. F. Waterman, to const. herself L. M.); "L.," add'l, \$15; *Mount Vernon ch.* Mrs. J. G. Haberstroth, \$1; *Old South ch.*, add'l, by Collectors.—Miss Tead, Miss Gilbreth, and Miss Briggs.—Mrs. Alpheus Hardy, \$100; "L. F. B.," \$30 (towards salary assumed and to const. Miss Sarah L. Wood, of Antioch, Central Turkey, L. M.); Mrs. S. R. Payson, \$10; Mrs. George Lane, \$10; Miss Goodnow, Mrs. Samuel Johnson, Jr., Mrs. J. B. Kimball, Mrs. J. L. Barry, Mrs. C. Moss, Miss M. J. Allen, Miss A. E. Payson, \$5 each; Mrs. G. Rogers, Mrs. N. Gibbs, Miss Crocker, \$3 each; The Misses Thayer, \$3; Mrs. J. Hunkins, Mrs. N. Porter, Mrs. E. Spear, Miss Barry, Mrs. Wetherbee, Mrs. L. Lothrop, \$2 each; fifteen subscribers of \$1 each, and one of 50c. (\$224.50) (with previous contributions, for salaries of their missionaries.—Miss Wadsworth, M. D., recently adopted, and the Misses Ely); *Central ch. Aux.*, Miss Myra Child, Collector: Mrs. Benjamin E. Bates, \$50; Mrs. William O. Grover, \$50; Mrs. Kendall, \$20; Mrs. Joseph White, \$15; Mrs. E. Bigelow, Mrs. Thos. Russell, Mrs. James White, Mrs. Linus Child, \$10 each; Miss E. D. Wiswall, \$5. Miss Olive Rollins, Collector: Mrs. William Houghton, \$25; Mrs. J. K. Davis, \$20; Mrs. E. Page, \$3; Mrs. Brimbecom, Mrs. Carr, Mrs. Goldthwaite, Mrs. Priest, Mrs. Rollins, Mrs. Kelly, Miss M. Topliff, \$2 each; Mrs. James Bird, \$5; Thirteen subscribers of \$1 each. Miss Clara Denison, Collector: Mrs. R. Southwick, \$5; Miss Southwick, \$5; Miss A. Carleton, \$10; Mrs. J. N. Denison, \$10; Mrs. Garratt, \$5; Miss Thompson, \$5; Mrs. Clapp, 2; Four subscribers of \$1 each—\$4. Miss Mary Topliff, Collector: Mrs. J. R. Tilton, \$5; Mrs. White, Mrs. Herman, Mrs. P. Davis, Mrs. C. Hall, \$2 each; Miss Sowle, \$2.50; Two subscribers of \$1 each (\$323 50); 644 00

*Boston, East. Maverick ch.*, Madura Aux., Miss E. Hammett, Treasurer: of wh. by Mrs. A. Bowker, to const. Miss Lucy Wellington Howard and Miss Rosella A. Smith, of the Madura Mission, L. M's, \$50; Mrs. J. J. Fales, to const. Miss Elvira Fales, of Wrentham, L. M., \$25; Mrs. Clara D. Denham, to const. herself L. M., \$25; Miss E. Hammett, \$70 (of wh. to const. Mrs. Hannah Craig and Mrs. Emily Limber, both of Wrentham, Mass., L. M's); other members, \$148; 318 00

(With \$25 previously acknowledged, making from this society this year, \$343—\$200 of wh. for balance for horse and carriage for Miss Rosella A. Smith, of Madura).

*Boston, South. Phillips ch. Aux.*, Mrs. Jeremy Drake, Treasurer: Dea. Alvan Simonds, to const. Mrs. Susan W. Simonds L. M., \$25; Mrs. Susan W. Simonds, to const. Miss E. Simonds L. M., \$25; M. E. Lang, to const. Mrs. M. E. Lang L. M., \$25; Mrs. C. Shepard, to const. Mrs. P. R. Marchant L. M., \$25; "A Friend," to const. Mrs. Everett Burnham L. M., \$25; Miss H. N. Vinton, to const. herself L. M., \$25; Mrs. Jeremy Drake, to const. Mrs. G. W. Ellis L. M., \$25; Ladies of Phillips ch., to const. Mrs. Nancy J. Lincoln, Miss Lucinda Smith, Miss Alice Cooper, and Miss Eliza L. Darling, L. M's, \$100; other subscriptions, \$33; 358 00

*Boston Highlands. Walnut Ave. ch.*, A Friend, \$1; *Eliot ch. Aux.*, add'l, Mrs. R. Anderson, Treasurer: Mrs. Russell Bradford, to const. herself, Miss Alice R. Bradford, and Miss Edith W. Bradford, L. M's, \$75; other subscribers, \$21; S. S. Infant class, \$13.50—\$109.50; 110 50

*Brookline.* Harvard ch., add'l, for Harpoot Seminary, of wh. \$5 from mission circle, "Violets," a class of little girls, 12 00

*Chicopee.* Miss Z. Ferrie, \$2; ten others, 50c. each, \$5; 7 00

*Charlestown.* "E. A. W.," 1 00

*Chelsea.* Chestnut st. ch., Mrs. H. Bates, 1 00

*Dorchester.* Cong. s. s., \$100; Aux. Society, balance of Miss U. Clark's salary, 1872 (their missionary at Broosa), \$25.75; 125 75

*Danvers.* 1st Cong. ch. s. s., contents of the missionary-boxes of a few little girls, 7 25

*Everett.* Cong. ch., little girls' Fair, for Miss Fritcher's school, Marsovan, 45 00

*Fall River.* "Willing Helpers" circle, 56 00

*Framingham Aux.* Miss M. D. Marshall, Treasurer: towards support of two girls in Miss Clark's school, at Broosa, 50 00

*Greenwich Aux.* Mrs. L. D. T. Pomeroy, Treasurer, 15 00

*Haverhill.* By Rev. C. M. Hyde: Miss E. B. Knight, \$5; Mrs. Hyde, \$2; 7 00

*Hopkinton.* "Little Workers" circle, 10 00

*Holliston Aux.* (Of wh. by \$25 Mrs. Seth Thayer constitutes herself L. M.), to support a pupil at Harpoot, and towards two at Ahmednugger, 75 00

*Lawrence.* Mrs. Benjamin Coolidge, to const. herself L. M. 25 00

*Marblehead.* Mrs. Henry Hooper, Misses Eliza B., Eunice B., and Mary S. Hooper, \$1 each, 4 00

*Medway Aux.* Mrs. T. R. Fairbanks, Treasurer (of wh. \$25 to const. Mrs. (Rev.) D. Sanford L. M.), 41 10

*Medway West.* Mrs. Mary E. Ide, \$10; Harris, Anna, and Hattie Deans, in memory of Miss Warfield, for Miss Seymour, at Harpoot, \$3.10; 13 10

*Newton Aux.* Collected by Mrs. E. N. Horton, five annual subscriptions, \$5; and for support of Marian Dudu, Bible-reader at Cesarea, \$50; 55 00

*Norton.* Wheaton Seminary Aux., Mrs. C. C. Metcalf, President, to const. Miss Margie Brayton, of Wheaton Seminary, L. M. 25 00

*Northampton.* A Friend of the "Woman's Board," 100 00

*New Bedford Aux.* Mrs. R. W. Bartlett, Treasurer: Salary of their



missionary at Mardin—Miss Olive S. Parmelee, 340 00  
*Newburyport Aux.* Of which from "Belleville" circle, \$110; 130 00  
*Peabody Aux.* 1st Cong. ch., Mrs. R. Smith, Treasurer: towards support of school at Bitlis, \$135.52; also Cong. ch. s. s., for a set of Maps for Bitlis school, \$22; 157 52  
*Salisbury Aux.* Miss A. E. Colby, Treasurer: ten annual subscribers, 10 00  
*Somerville.* "A Tescher," 1 00  
*Woburn Aux.* Mrs. C. S. Adkins, Tr. of wh. \$25 by Mr. Eckley Stearns, to const. his wife L. M. 50 00  
*Yarmouth, North.* "Friends," by Miss M. Holt 2 60-2,852 32

## RHODE ISLAND.

*Central Falls Aux.* Miss Louise A. Tracey, Treasurer: for pupil in Mrs. Edwards' school, 35 00  
*Providence.* "M.," 10 00—45 00

## CONNECTICUT.

*Colchester Aux.* Mrs. J. H. Wheeler, Treasurer: Mrs. Joshua Clark, to const. her daughter, Mrs. Helen M. Cutler, L. M. 25 00

*Greenwich Aux.* Mrs. Moses Cristy, Treasurer: for support of "Zaibai," their Bible-reader at Sholapoor, India, Mahratta Mission, 37 00

*Groton.* Mrs. W. D. Harris, annual subscription, 2 00

*Hartford Aux.* Add'l, Mrs. Charles Jewell, Treasurer: Park ch., \$1; Centre ch., \$3; 4 00

*New Haven.* Mrs. H. A. Newton, to const. Mrs. William Newton, of Sherburne, N. Y., L. M., \$25; *Branch Society*, by Mrs. R. P. Cowles, Treasurer: Mrs. Sarah Booth, of Meriden, \$35 (to support Maria Lathrop, in Miss Fritchler's school at Marsovan, and to const. Mrs. Booth L. M.); *Church of the Redeemer* s. s., \$35, for pupil at Marsovan; *Whitneyville*, Mrs. Gibbs Gilbert, for pupil at Marsovan, \$35; *Southbury*, for support of a girl at Foochow, China, \$40; *Third Church*, New Haven s. s. Infant class, for Lizzie Wilcox, in Mrs. Bissell's school, India, \$20; 190 00

(Mrs. H. D. Hume, Mrs. Wooster Hotchkiss, Mrs. Benjamin Hague, and Mrs. Samuel Harris, are made L. M's)  
*New London Aux.* Miss Lucy P. Butler, Treasurer, 79 10  
*West Winsted.* Mrs. Carrington, 1 00—\$38 10

## NEW YORK.

*Buffalo.* Mrs. William G. Bancroft, to constitute Mrs. Thomas D. Demond L. M. 25 00

## PENNSYLVANIA.

*Philadelphia Branch.* Mrs. J. D. Lynde, Treasurer: fourteen ladies, each \$1; Mrs. T. J. Jones, \$5; Mrs. C. Burnham, to const. Miss Etta Burnham, L. M., \$25; Mrs. Elwell, \$10; Mrs. J. B. Sheppard, \$5; Mrs. G. B. Perkins, \$1.10; "Plymouth May-flowers," \$7.13; Mrs. Hart, from sale of a cross, \$10; "Snowflakes," \$5; Woman's Missy Society, *Trinity Cong. church*, Orange, N. J., \$16 70: ditto \$23 which, with \$2 from "A Friend," constitutes Mrs. (Rev.) George E. Adams L. M.; "Orange Buds" of *Trinity Cong. church*, Orange, N. J., \$28.76; "Workers for Jesus" Mission Circle, 1st Cong. church *Newark*, N. J. (of wh. \$50 to const. Mrs. Mary M. Brown and Mrs. Elizabeth Dougherty L. M's): for Mrs. Chapin's school, China, \$60; Woman's Missy Society, *Washington*, D. C. (of wh. \$25 by Mrs. George Whittlesey, to const. Mrs. L. B. A. Robinson L. M.), \$35.85; "Baltimore Bees" Mission Circle (\$40 of wh. to support a pupil in Miss Proc-

tor's school, at Aintab), \$50; "C. A. L.," quarterly contribution, to const. Mrs. M. S. Platt and Miss A. L. Lovejoy, of Frankliville, N. J., L. M's, also Mrs. (Rev.) C. B. Hulburt, of Newark, N. J., L. M., \$75; 374 54

## OHIO.

*Dayton.* Third st. s. s., by Samuel Phelps, Treasurer: for support of Eliza Holt, in Mrs. Edwards' school, 30 00

*Salem.* Mrs. D. A. Allen, towards life-membership, 5 00

*Troy.* Sunday-school, by E. Holden, Treasurer: for two pupils in Mrs. Edwards' school in 1871 and 1872, 120 00

*Windham Aux.* Mrs. W. A. Higley, Treasurer, towards Miss Closson's salary, 37 00—155 00

## INDIANA.

*Fort Wayne.* Miss Harris' s. s. class, 1st Pres. church, towards support of "Vithi," in Mrs. Bissell's school, 16 50

## MINNESOTA.

*Faribault.* Lily L. Frink, a child, by sale of books and chickens, 2 00

## CALIFORNIA.

*San Francisco Aux.* Towards support of Miss Rappleye, 60 00

## CANADA.

*Sherbrook, Quebec.* Mrs. (Rev.) A. Duff, 5 00

## SANDWICH ISLANDS.

*Honolulu.* Mrs. B. W. Parker and others, by Mrs. H. Bingham, 6 97

Subscriptions, \$4,067 08  
 Quartermies, "Life and Light," 731 00  
 " " "Echoes," 13 24

Total for month, \$4,811 32

## RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

MARCH, 1872.

Mrs. Francis Bradley, Treasurer.

## OHIO.

*Elyria.* Woman's Missy Society, to be applied to the salary of Miss Maltbie, 38 85

*Granville.* Woman's Missy Society of Pres. church, to be used by Miss Beach, for Bible-reader at Eski Zagra, and to const. Mrs. Persis Parker L. M.; Mrs. Timothy Rose, Treasurer; 25 00

*Hudson.* From the teachers and pupils of the Hudson Ladies' Seminary; Miss Emily E. Metcalf, Treasurer; 20 00

*Oberlin.* Woman's Missy Society, for the salary of Mrs. Mumford; Miss L. C. Fisher, Treasurer; 25 00

*Oxford.* Western Female Seminary, auxiliary; Miss Lizzie Peabody, Treasurer; 71 55—178 40

## MICHIGAN.

*Flint.* Woman's Missy Society, for support of a pupil in girls' school at Harpoot; Mrs. M. L. Lovell, Secretary; 30 00

## ILLINOIS.

*Champaign.* To be applied to the support of a pupil in the Samokov school; Mrs. P. W. Plank, Treasurer; 10 00

*Chicago.* New England Church Woman's Missy Society, for the salary of Miss Chapin, of North China; Mrs. Max Hjortsberg, Treasurer, \$63.63; 1st church, Woman's Missy Society, for the support of Miss Patrick, Mrs. E. J. Yates, Treasurer, \$100; Union Park church, Woman's Missy Soci-



ety, for the support of Miss Rendall, of the Madura Mission, \$25, of wh. from Mrs. J. L. Pickard, in memory of her daughter, Miss Alice E. Valentine, of Champaign, Illinois, Mrs. George Sherwood, Treasurer, \$149 83 : 332 96

*Evanston.* Woman's Miss'y Society, to complete the salary of Miss Mary Porter, of Peking, for one year; in which Mrs. Francis Bradley completes the life-membership of Miss Nellie Bradley; Miss Minnie White, Treasurer; 76 90

*Kewanee.* Woman's Miss'y Society, to complete the support of pupil in Rev. Mr. Chapin's school, Tung Cho, China; Mrs. Cornelia Graves, Treasurer; 10 00

*Payson.* Miss P. A. Prince, which, with prev. contributions, constitutes Miss Mary Robbins L. M.; Miss Prince, Treasurer; 10 00

*Plainfield.* Woman's Miss'y Society, Mrs. S. E. Royce, Secretary; 8 00

*Princeton.* Woman's Miss'y Society, Mrs. A. P. Converse, Treasurer; 13 00

*Providence.* Woman's Miss'y Society, Mrs. H. B. Gulliver, Treasurer; 7 00—457 86

#### WISCONSIN.

*Beloit.* Young Ladies' Miss'y Society, Miss H. P. Fisk, Treasurer; 7 25

*Delevan.* Woman's Miss'y Society, to complete the year's salary of their Bible-reader, in the Madura Mission; Mrs. R. Coburn, Treasurer; 7 00

*Ripon.* Woman's Miss'y Society, to const. Mrs. E. D. White L. M.; Mrs. L. A. Dawes, Treasurer; 25 00

*Menasha.* Woman's Miss'y Society; which, with prev. contributions, const. Miss Elizabeth D. Smith L. M.; Mrs. A. E. Rounds, Treasurer; 21 27—60 52

#### IOWA.

*Dubuque.* Mrs. Lizzie Metcalf, to const. Mrs. Elizabeth Guernsey L. M. 25 00

*Des Moines.* Woman's Miss'y Society of Plymouth church; by Mrs. M. N. Niles; 21 00

*Fairfax.* Woman's Miss'y Society, Mrs. Lettie M. Hedge, Treasurer; 12 50

*Keokuk.* Girls' Mission Circle of the Cong. church, for the support of a pupil in Miss Porter's school, at Peking, 35 00

*Magnolia.* "A Friend," towards salary of Miss Hillis, 10 00

*Seneca.* By Mrs. S. A. Littlefield, 3 55

*Sabula.* Woman's Miss'y Society; Mrs. H. H. Wood, Treasurer; 1 45—108 50

\$835 28

## MISCELLANY.

### MISSIONS AND PROGRESS.

THE following statement from Rev. O. P. Allen, of the Eastern Turkey mission, dated January 6, 1872, furnishes a sample of what is done incidentally by Protestant missionaries, for the advancement in civilization and enterprise of those for whose spiritual good they specially labor.

"You once asked me for some statement about machines, etc., I had sent to Turkey. The list comprises—including some now on the road—102 fanning mills, (the wood-work made here); 53 flax wheels, to be used here for wool; 2 hand spinning machines,—6 spindles; 1 hand loom (both these very successful); 2 hand threshing machines, not successful yet; 2 circular sawing machines,—work well; 2 knitting machines,—Lamb's; 1 grain mill, in successful operation; 1 cotton gin; 1 plow.

"The fanning mills are highly prized and much sought for, so that the men who make the wood work can hardly keep up with the demand, especially about harvest time. One man came twenty miles to get one, and almost cried with disappointment that there was not one for him. One has gone two hundred miles eastward, to the

Moosh plain, where they are very much needed, as there, the wind being so light, the grain often remains till the fall rains, and much is lost. A good threshing machine is a great desideratum in this country, but the best we have in America would be unacceptable here. The people wish to have the straw all broken up fine, just as the old Oriental thresher does it. They depend on this straw for fodder, and say the animals will not eat it if it is not broken up in this manner. It is not easy to change customs of 3,000 years' standing. Yet, in time, they must give way before the improved methods of western civilization. The Armenian national stock must have something substantial in its composition, to remain as it has during these centuries of oppression; and now that the gospel (which proclaims liberty to the captives) and Christian civilization are lifting the burdens from this oppressed race, they are beginning to awake to a new physical as well as spiritual life. Would that we could be sure the latter will not be left behind in the onward march. There is a manifest desire throughout the land for improvements,—new enterprises, new methods, new machines, and

whatever will be profitable. Even the apathetic "sick man" is showing signs of returning health, in accomplished and contemplated internal improvements and administrative reforms."

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#### CANDIDATES FOR LICENSURE IN TURKEY.

MR. RIGGS, of Sivas, Turkey, reporting a meeting of the "Central Evangelical Union," in September last, says:—

"The Union had several applications for licensure from men who are employed by the mission as helpers, and two of the applicants were licensed. Their examination took place in the chapel, in public. There was quite an audience present, and it was an exercise of no small interest. The candidates, though lacking in scientific and theological education, are thorough students of the Bible, and years of trial as day helpers have shown them to be faithful and efficient workers. Their early history is quite interesting. A couple of wild, unprincipled young blades, wandering about the streets of Constantinople, some twenty years ago, were led by the Spirit of God to hear the truth preached and see it exemplified by Dr. Dwight and others; and under their influence were brought to see and forsake their wickedness, and cast in their lot with the people of God. The elder of the two, now some fifty-three years of age, is a peculiarly interesting character, and his examination was very characteristic. His answers were quaint, blunt, and Scriptural, and he was not at a loss to give a reason for the faith that was in him. Questions which a trained theologian would have received and answered philosophically, went straight to his heart, and he answered them as he would if he were on trial for his life before the Inquisition. Especially when the matter of the atonement was brought up, the old man's eyes filled with tears and his voice trembled as, with his hands clasped across his breast in his own peculiar way, he gave such answers as I wish—could have heard. It was evident to all that flesh and blood had not taught it to him, but the Spirit of God, through the abundant wisdom of his Word."

#### WHAT THE CHILDREN DID.

WHEN anything has been nicely done, and usefully, it may be well to record it. Much of Scripture is made up of such records.

The children of whom I am to speak, were organized a few years ago into a mission circle, or "Band." One object had in view was their own personal benefit. "At our first meeting, this year," says my correspondent, "we took ship to sail around the world, calling at the various mission stations, to get such facts in regard to the people, their habits, manner of living, the number of missionaries, etc., as the children could easily lay up in their minds. This object was kept steadily in view—to make the children intelligently interested in the work of missions." Useful facts and statistics were given, interesting stories were told, pictures of heathen countries and temples were shown. The children were then put to getting facts and information themselves, touching the heathen nations, their ways, habits, and wants. They were set to searching pamphlets, papers, and books for this purpose. It was a new thing to them, and many new ideas were treasured up.

But their knowledge was turned to a *practical* account. The time was occupied, in part, by various kinds of labor, calling forth skill, cultivating taste, and giving variety to the exercises at the meetings. Their directress obtained a variety of heathen gods that had been worshiped; these helped to stimulate the industry and zeal of the children.

But what sort of work was put to their hands? They were taught to utilize that which had been apparently worthless; to make picture-frames from pasteboard, ornamenting them with pebbles from the brooks. The boys were allowed, by their parents, to go to the rye-fields and gather the large smooth straws, to be wrought into wreaths, crosses, etc. The delicate mosses were gotten from the way-side, and wrought into useful things, or fancy forms. Nice things were made out of clean birch-bark and little spruce twigs. The misses were set, also, to work bits of silk ribbon and delaine into things that



would sell. In these and other ways they were kept at work.

At last came the "Festival," with rehearsals, speeches, songs, etc. Our young friend Bond, of Yale College, — son of the missionary at Hawaii, — talked to them in his pleasant way. The most touching exercise of the occasion, however, was the Lord's Prayer, offered (by a deaf mute, sister of Bond) by signs and expressions of the countenance.

As a result of this effort, \$90 have been received for mission schools. This money, coming from the hill-country in western Maine, *leaves* a blessing more valuable, perhaps, than it conveys to others. It was a planting not less than a harvesting! And the blessing conveyed to the poor children in the ends of the earth by such interest awakened and turned to practical uses, will not be lost.

I almost hesitate to relate a fact that deeply affected this circle. Two misses, who had been interested members, the only children of their parents, were not with the Band at its last Festival. On their way to the church on the Sabbath, an accident occurred that proved fatal at the moment to one of them, and led, by a shock of the nervous system, to the death of the other. Thus two of the flowers of this circle suddenly faded, to cast a gloom upon the whole town! Not a little of the sympathy felt in this case, was from the fact of the interest those dear girls had taken in that mission circle.

I will briefly refer to another case. One of the last letters that came to me tells of a juvenile mission circle in northern New Hampshire. The sum raised was \$42. Each little one brought something to the Festival, that had been manufactured by hand, or grown in the fields. The list of things brought is long and somewhat amusing, yet all was very proper and praiseworthy. The pastor says: "The good feeling brought to the work, and engendered by the occasion, was probably of more value than the money itself."

Why should not such things be oftener attempted? Nothing pleases children more; and nothing does them more good. Why should not such things be the *rule*

rather than the exception? Such influences counteract evil, and are productive of positive good to the givers as well as the receivers.

W. W.

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#### THE NEW BULGARIAN CHURCH.

FROM slips of the "Levant Herald," kindly placed at our disposal by Dr. Hamlin, we learn of the recent disruption of the Greek Church by the formal withdrawal of the Bulgarians, and their election of a new Head to their branch of the church. This officer, termed Exarch, is a Bulgarian by birth, a native of Adrianople, by the name of Anthineos. He was for some time a professor of the Slavic languages in the Greek ecclesiastical seminary at Halki, and later, bishop of Widdin.

What may be the result of this movement in opposition to the ecclesiastical tyranny of the Patriarch at Constantinople, it is difficult to forecast, yet we cannot but hope for good from the discussion awakened.

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#### ROBERT COLLEGE.

ONE hundred and eighty-six students, representing six religious sects and seventeen different nationalities, illustrate the success of this institution, more than fulfill the expectations of its munificent founder, and confirm the practical wisdom of its administration. One finds here fresh illustration of the unity of the race, and of the common beneficent influence of culture upon the most varied character. The power of such an institution in quickening the popular mind, and scattering broadcast the seeds of a higher civilization throughout the Turkish Empire, can hardly be overrated.

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#### EARTHQUAKE AT ANTIOCH.

THE telegraph has announced a severe earthquake at Antioch, by which it is said about one fourth part of the population of the city lost their lives. The place was occupied as a station of the Central Turkey mission; Mr. Powers, Miss Powers, and Miss Wood, being the only persons there at present. At the time for going to press



with this number of the Herald no letters in regard to the matter have been received.

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BIBLIOGRAPHICAL.

*History of the Missions of the American Board of Commissioners for Foreign Missions to the Oriental Churches.* By Rufus Anderson, D. D., LL. D., Late Foreign Secretary of the Board. In two volumes. Vol. I. Boston: Congregational Publishing Society, 1872.

THE large place which the missions of the Board in the Turkish Empire have had before the public mind, and the remarkable success which has attended them, as judged of not only by spiritual results but by the intellectual activity awakened among all classes, will give special interest to the labors of the venerable ex-secretary.

The work has fallen into fit hands. No other man was in possession of such stores of information as to the original motives and methods of labor, or so well acquainted with the spirit of the men and women who went forth as the representatives of American Christianity and of American civilization. Nearly all of the original actors have passed away, and but for the timely service now rendered them, many details must have been lost that are of peculiar interest in bringing out the spirit and character of those whose memory must ever be dear to the church.

The necessary limits of such a history have stayed the author's pen at many a point where it would have given him pleasure to enlarge, but the great outlines are distinctly marked, and the sketches of character both of missionaries and of natives eminent for their devotion and self-sacrifice for the gospel, are briefly and clearly given.

The several chapters are so arranged as to carry forward the work among different nationalities as nearly contemporaneously as possible, while each separate chapter is confined to one, so that the reader can follow out at pleasure the history of any one mission, by selecting the appropriate chapters.

The history of the mission to Palestine is completed in this first volume, that of the Syria mission is brought down to 1856, of the Nestorian mission to 1852, of the Armenian missions to 1848, and that of the mission to Greece to the death of Dr. King, in 1869. A second volume, now in preparation, will complete the design of the author, and bring his history of these missions down to the present time.

The friends of the American Board will welcome the admirable portrait of Dr. Anderson which adorns the first volume; and all will be grateful to the kind Providence that has spared him, after his retirement from the duties of his secretaryship, to give to the world the results of his studies and observations in such a succession of volumes, of the greatest value to the cause with which his name has been so long and honorably associated.

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DEPARTURE.

MISS ELIZABETH SISSON, of New London, Conn., sailed from New York March 2, for Liverpool, on the way to India, to join the Madura mission. She was accompanied by Miss Flora Jane Chandler, daughter of Mr. and Mrs. Chandler of that mission, returning to her India home.

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ARRIVAL.

MRS. ANNA V. MUMFORD arrived at Eski Zagra, European Turkey, February 1. She will remain there a few months, and expects then to be stationed at Samokov.

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DEATH.

AT West Haven, Conn., March 28, Fannie R. Peet, daughter of Rev. L. B. Peet, of the Foochow mission, China, aged twenty-four years.

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DONATIONS RECEIVED IN MARCH.

MAINE.

Cumberland county.

Brunswick, Cong. ch. and so.

25 00

Cumberland Centre, Cong. ch. and

so.

Falmouth, 2d Cong. ch. and so.

43 00

6 00—74 00



Winchendon, North Cong. ch. and so., in part,	110 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Oxford, Mrs. Nancy T. and Lucretia P. Meriam,	2 00
Worcester, Union ch. and so. m. c.	144 69—146 69
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.	
Uxbridge, Evan. Cong. ch. and so.	100 00
—, a friend,	100 00

12,539 03

<i>Legacies.</i> —Amesbury, Miss Mary Perkins, by Thomas J. Clark, Ex'r,	50 00
Lancaster, Miss Sophia Stearns, interest, by W. W. Wyman, Adm'r,	7 00—57 00

12,596 03

## RHODE ISLAND.

Coventry, Miss Mary Lincoln,	8 00
Kingston, Cong. ch. and so.	14 61
Providence, Union ch. and so.	1,470 58;
Beneficent Cong. ch. and so.	800;
Free Cong. ch., 3'; Pilgrim ch. m. c. 11.10; Friends in ditto, 6.50; a friend, 5;	2,323 18—2,345 79

## CONNECTICUT.

Fairfield county. A. E. Beard, Tr.	1 50
New Fairfield, Cong. ch. and so. m. c.	
Hartford county. E. W. Parsons, Tr.	25 65
Hartford, Theo. Seminary m. c.	
Litchfield county. G. C. Woodruff, Tr.	
New Hartford, North Cong. ch. and so.	37 30
Northfield, Cong. ch. and so.	40 40
Roxbury, Cong. ch. and so.	24 25
West Winsted, 2d Cong. ch. and so.	25 00
Woodbury, G. H. Attwood,	30 0—129 95
Middlesex county. John Marvin, Tr.	
Clinton, Cong. ch. and so., in part,	50 00
East Hampton, Union Cong. ch. and so.	8 00
Middletown, J. F. Huber, for Madura,	1 00—59 00

New Haven county. F. T. Jarman, Agent.	
Guilford, 1st Cong. ch. and so.	200 00
Middlebury, Cong. ch. and so.	50 00
Milford, 1st Cong. ch. and so. m. c.	20 00
New Haven, 1st Cong. ch. and so. m. c. 5.44; Davenport ch. and so. m. c. 12.10;	17 54
Waterbury, 2d Cong. ch. and so.	237 58
West Haven, Cong. ch. and so. m. c.	9 95
Wolcott, Cong. ch. and so.	10 65—545 72

New London county. C. Butler and L. A. Hyde, Trs.	
New London, 1st Cong. ch. and so. m. c. 148.10; 2d Cong. ch. and so. m. c. 13.52;	164 62

Tolland county. E. C. Chapman, Tr.	
Coventry, a friend,	10 00
Stafford Springs, Cong. ch. and so., to const. S. H. SEWARD, H. M.	100 00—110 00
Windham county. Rev. H. F. Hyde, Tr.	

Central Village, Cong. ch. and so., coll. 41.50, m. c. 21.50;	66 00
Westford, S. S. Stowell,	4 00
West Killingly, John D. Bigelow,	10 00
Woodstock, 1st Cong. ch. and so. m. c.	62 18—142 18

1,178 62

<i>Legacies.</i> —Norwich, Stephen Coit, by S. T. Holbrook,	500 00
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1,678 62

## NEW YORK.

Albany, Nathan B. Perry,	20 00
Auburn, H. J. Brown,	25 00
Bethel, Cong. ch. and so. 10; Friends, 5;	15 00
Brooklyn, Church of the Pilgrims (Archibald Baxter, 1,000; Mrs. Harriet L. Packer, 150), 1,150; Central Cong. ch. 713.50; Plymouth ch. Rev. Henry	

Ward Beecher, 100; S. B. Duryea, 100; R. W. Ropes, 50; Jacob Oberholster, 10), 260; Puritan ch., W. W. Shumway, 50;	2,173 50
Buffalo, William G. Bancroft, 50; M. C. Demond, 5;	55 00
Eaton, Cong. ch. and so.	36 00
Gloversville, Charles Mills, 125, Mrs. L. H. Mills, 25, to const. FREDERICK STEELE MILLS and Rev. A. S. WALKER, H. M.	150 00

Harlem, The H. M. mentioned last month as Dwight Johnson, should have been JOHN DWIGHT.	
Jamestown, Leavitt Hallock,	2 00
Manlius, Trinity Pres. church,	10 00
New York, 13th st. Pres. ch. 297.40; Washington Heights Pres. ch. m. c. 10; S. W. Stebbins, 5;	812 40

North Walton, Cong. ch. and so. 26.79; Female Miss'y Society, 14 75;	41 54
Perry Centre, Cong. ch. and so.	51 60
Pompey, Lucy Childs,	5 00
Remsen, Cong. ch. and so. 18.80; Friends, 8;	26 80
Rock Stream, James Ratray,	2 00
Steuben, Welsh Cong. ch. and so. m. c.	20 00
Watertown, Miss P. F. Hubbard,	4 00

—, a friend, to const. GEO. DANA, of Brandon, Vt., H. M.	100 00—3,049 84
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## NEW JERSEY.

Bricksburg, Pres. church,	28 87
Newark, C. S. Haines,	40 00
Princeton, A. Guyot,	20 00
Springfield, Miss Pamela A. Graves,	10 00—98 87

## PENNSYLVANIA.

Buchanan, Rev. T. Edwards and wife,	2 00
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## DISTRICT OF COLUMBIA.

Washington, Assembly's Pres. church,	16 65
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## TENNESSEE.

McMinnville, Horace J. Taylor,	3 00
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## OHIO.

By William Scott, Agent, Cincinnati. Cincinnati, "Widow's Mite,"	25
Walnut Hills, O. H. Norton,	20 00—20 25
Bellevue, Cong. ch. and so.	15 00
Cleveland, Memorial Pres. church,	21 00
Delaware, Rev. John H. Jones, to const. Rev. JOHN E. JONES, Granville, Ohio, and RODERIC WILLIAMS, New Haven, Conn., H. M.	150 00

Four Corners, 1st Cong. ch. and so. m. c.	4 35
Greenwich Station, William M. Mead,	5 00
Harmar, Cong. ch. and so. m. c.	14 42
Mount Vernon, 1st Cong. ch. and so.	69 52
Oberlin, 2d Cong. ch. and so.	56 70
Ripley, Rev. D. E. Pierce,	5 00—340 99

361 24

<i>Legacies.</i> —Cleveland, Elisha Taylor, add'l, by Mrs. Elisha Taylor, Ex'x,	178 79
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540 03

## ILLINOIS.

Bunker Hill, Cong. ch. and so., add'l,	3 00
Chesterfield, Cong. ch. and so.	14 00
Chicago, Mrs. Frances A. Rathburn,	30 00
Galesburg, C. L. A.,	200 00
Griggsville, Cong. ch. and so.	30 50
Jacksonville, Cong. ch. and so. m. c.	7 10
Oneida, Mrs. Sophia W. Ford,	5 00

Springfield, 2d Pres. ch., Mr. and Mrs. L. C. Boynton, 25; L. C. Francis, 20; W. D. Ward, 5;	50 00
Tolono, William Keeble,	10 00
Victoria, Cong. ch. and so.	5 00
Woodstock, Cong. ch. and so.	9 20
—, a friend,	5 00—368 80

## MICHIGAN.

Bird's Creek, Cong. ch. and so.	3 15
Fox Lake, Cong. ch. and so.	25 00
Glen Arbor, Rev. G. A. Pollard and wife,	5 00
Lowell, Cong. ch. and so.	10 69



Muskegon, Rev. A. D. Stowell,	10 00
Pleasant Hill, Cong. ch. and so.	2 70
Ripon, Cong. ch. and so.	73 77
Somerset, 1st Cong. ch. and so.	9 00
Union Grove, Cong. ch. and so.	13 00
Webster, Cong. ch. and so.	13 20—165 51

MISSOURI.	
Webster Groves, Cong. ch. and so.	28 45

MINNESOTA.	
Austin, Union Cong. ch. and so.	53 90
Faribault, 1st Cong. ch. and so.	32 66
Mankato, 1st Cong. ch. and so.	13 50—100 06

IOWA.	
Bower's Prairie, 1st Cong. ch. and so.	8 20
Davenport, Cong. ch. and so.	9 00
Lansing Ridge, German Evan. Cong. ch. and so.	7 00
McGregor, Cong. ch. and so.	29 00
Wyoming, T. N. Spaulding,	1 00—54 20

Legacies.—Marshalltown, Moody Powers, by Ephraim Powers, Adm'r,	103 75
	157 95

WISCONSIN.	
Saxeville, Rebecca Humphreys,	5 00
Two Rivers, F. Barns,	2 00—7 00
[Delavan, George L. Weed, Jr., 2 00	
Watertown, Cong. ch. and so.	33 60
These two amounts were entered in the last number of the "Herald," by mistake, as in Michigan.]	

CALIFORNIA.	
Oakland, 1st Cong. ch. and so., 50 gold,	55 00
San Francisco, Mrs. Otis Wilson,	5 00—60 00

DAKOTA TERRITORY.	
Yankton Agency, Rev. J. P. Williamson,	5 00

NEBRASKA.	
Santee Agency, Pilgrim ch. "to purchase A, B, C books for the Teton Dakotas,"	4 85

CANADA.	
Fingal, Eleanor Johnstone,	3 40

#### FOREIGN LANDS AND MISSIONARY STATIONS.

Ceylon, Jaffna, Donations received as per mission account,	2 75
India, Bombay, Donations received in the Mahratta Mission,—H. B. Boswell, Esq., Rs. 100; Rev. T. L. Wells, 15; Col. A. Davidson, 100; Thomas Graham, 50; J. Lodge, 10; Major Drummond, 20; Gumabai, 26; H. H., 103; Joynt, M. D., 50; Mr. A. R. G., 5;—Rs. 479;=	263 45
Sandwich Islands, Hilo, 1st Foreign Church, 39.49; Monthly Concert on board "Morning Star," August, December, and January, 23.10 gold, Kusae, by Rev. B. G. Snow, 66.50 gold; Capt. Matthews, 100 gold= in currency,	248 05
Turkey, G. W. W., 30; Constantinople, Rev. C. C. Tracy, 27.50;	57 50
—, a missionary of the A. B. C. F. M.,	100 00—671 75

#### MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.	
Massachusetts, East Boston, Maverick church, Madura auxiliary, balance for horse and carriage for Miss Rossella A. Smith,	200 00
Connecticut, Southbury, for a pupil in girls' school at Foochow, China,	40 00
Philadelphia Branch, "Workers for Jesus" mission circle, in Newark, N. J., for Mrs. Chapin's school, China,	60 00—300 00

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer,	671 56
	971 56

#### MISSION SCHOOL ENTERPRISE.

MAINE.—Norridgewock, Penny contributions in Cong. s. s.	43 74
NEW HAMPSHIRE.—Keene, 2d Cong. s. s.	100 00
VERMONT.—Gaysville, Juvenile Miss'y Society, 2.50; Granby, Cong. s. s. 25; Rutland, Cong. s. s. 50; Springfield, Cong. s. s. 40;	117 50
MASSACHUSETTS.—Blackinton, Union s. s., for Moolai, Ceylon, 40; Boston, Fannie S. Munger, —pennies saved for a little orphan girl in Mrs. Bissell's school, Ahmednuggur, 3;	43 00
RHODE ISLAND.—Providence, Union Cong. s. s., for pupil at Harpoot,	50 00
NEW YORK.—Cong. ch. and so., towards support of a teacher in Madura Mission,	23 80
OHIO.—Marietta, A. D. Follett,	1 00
ILLINOIS.—Galesburg, Rev. A. L. Chapin and wife, for a pupil in North China, 25; Princeton, Cong. s. s. 4;	29 00
IOWA.—Dubuque, German Cong. s. s. 8; Keokuk, Cong. s. s. 13.74;	21 74
CANADA.—Eaton, "Golden Link,"	1 60
	431 38

Donations received in March,	\$24,588 15
Legacies, " " "	1,117 75
	\$25,705 90

Total, from September 1st, 1871,	
to March 31st, 1872,	\$218,647 11

#### FOR WORK IN NOMINALLY CHRISTIAN LANDS.

##### NEW HAMPSHIRE.

Concord, South Cong. ch. and so., for Spain,	6 00
Hampton, Cong. ch. and so.	10 80—16 80

##### MASSACHUSETTS.

Chelsea, Winn. ch. and so., to const.	
JASON B. LOOMIS, H. M.	201 44
Danvers, Maple st. Cong. ch. and so.	43 86
Dracut, 1st Cong. ch. and so.	4 64
East Longmeadow, Cong. ch. and so.	23 59
Fall River, 1st Cong. ch. and so.	20 55
Grafton, Evan. Cong. ch. and so.	13 23
Haverhill, North Cong. ch. and so.	37 15
Medway Village, Cong. ch. and so.	21 00
Melrose, Ortho. Cong. ch. and so.	35 10
Northampton, Mrs. Lyman, 200; In Memoriam, 300;	500 00—960 56

##### RHODE ISLAND.

Providence, George H. Corliss,	30 00
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##### CONNECTICUT.

East Hampton, 1st Cong. ch. and so.	21 24
Mansfield, Cong. ch. and so.	35 40
New London, 2d Cong. ch. and so.	100 84—217 48

##### OHIO.

Oberlin, 2d Cong. ch. and so.	14 17
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##### MICHIGAN.

Mount Morris, Amasa Carrier,	10 00
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##### IOWA.

Council Bluff, Rev. B. Talbot, for Spain,	2 00
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##### TURKEY.

G. W. W.,	20 00
—, a missionary of the A. B. C. F. M.,	50 00

Received in March,	\$1,321 01
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Total for Nominally Christian Lands, from Sept. 1st, 1871, to March 31st, 1872,	\$7,920 59
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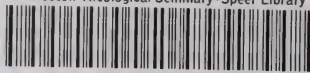
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